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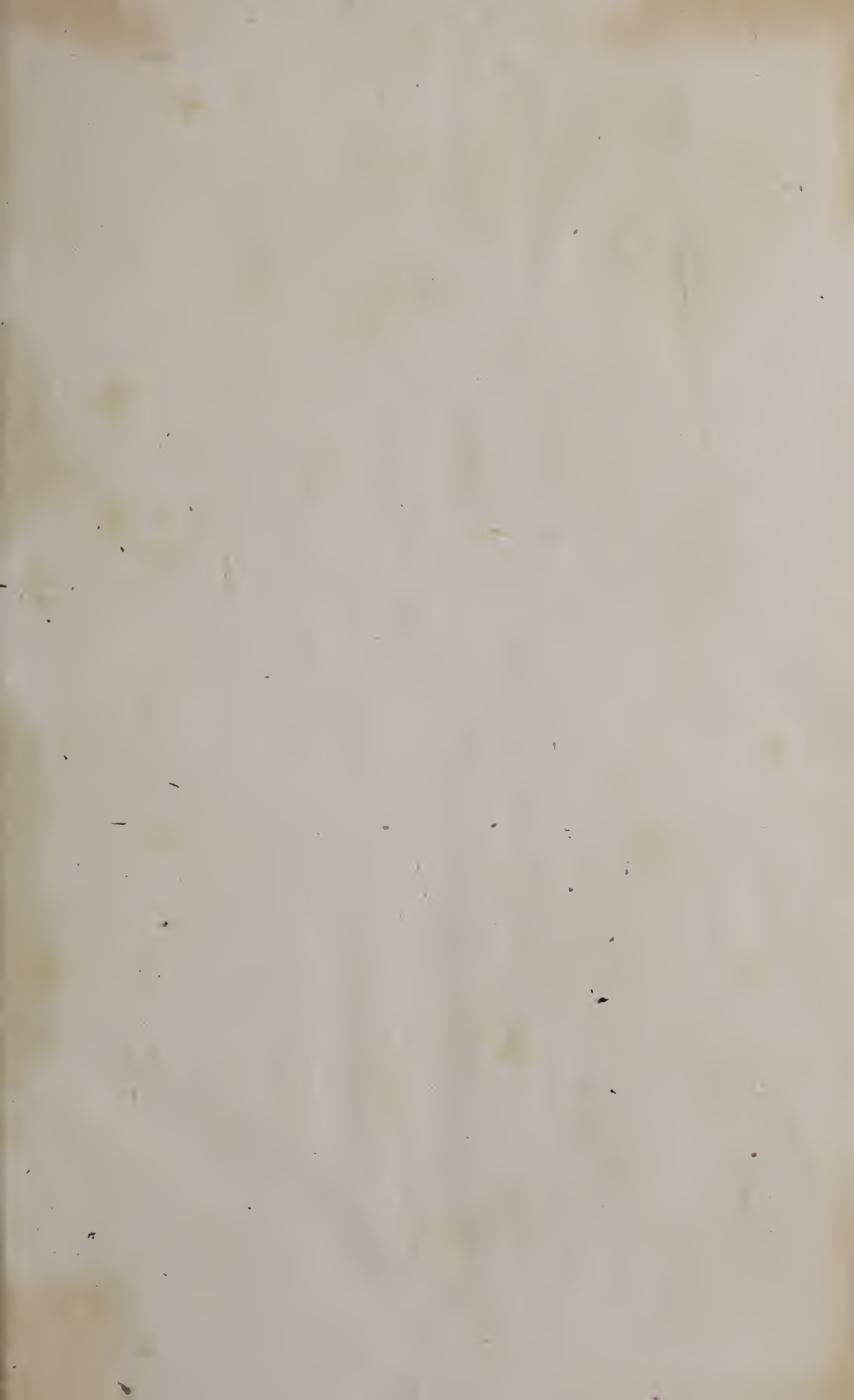
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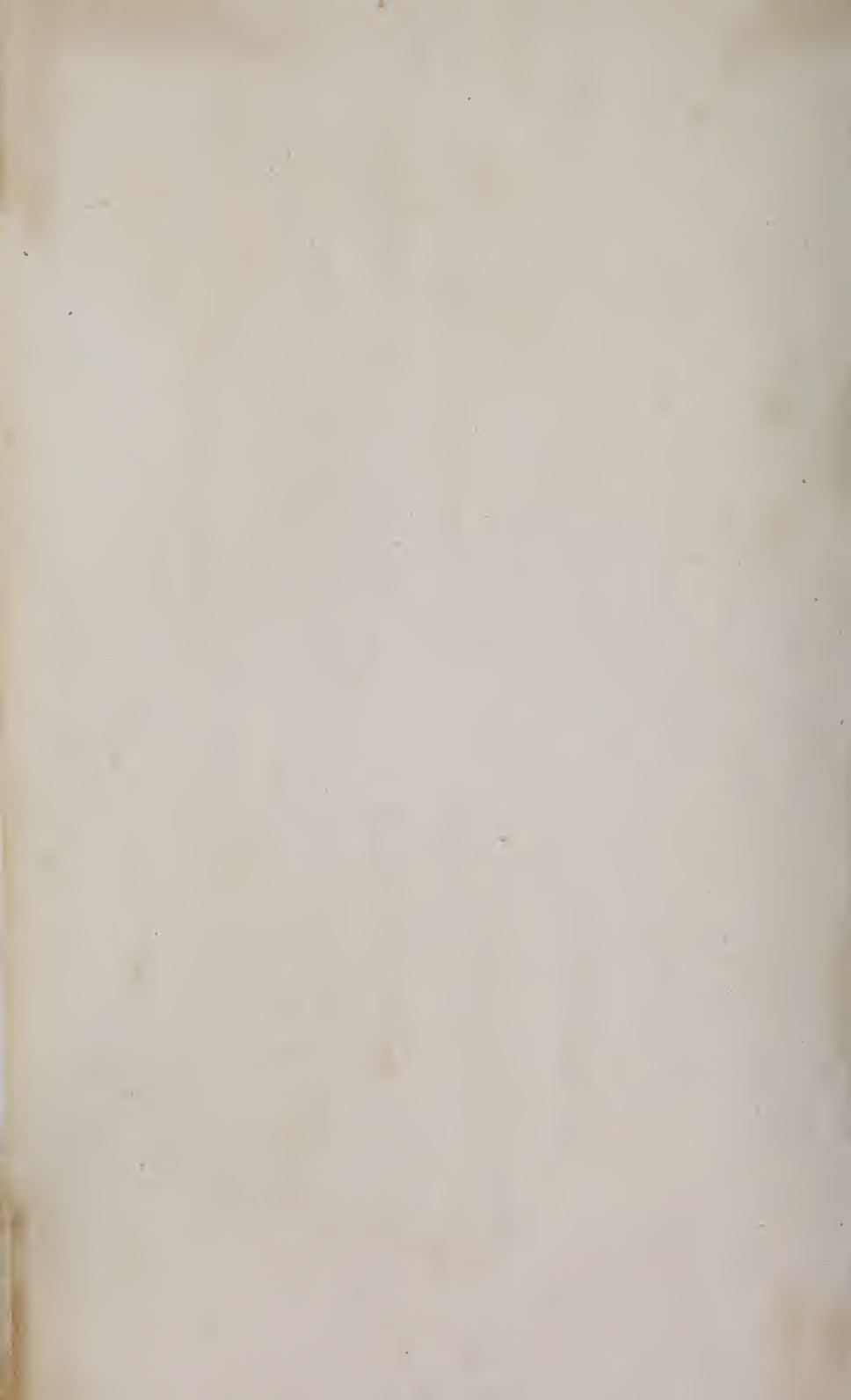
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

AUGUST, 1855.

No. 8.

QUESTIONS ANSWERED IN REGARD TO THE AMERICAN AND FOREIGN CHRISTIAN UNION.

I. WHAT IS IT?

It is a Union of three different Societies, formerly known as "The Christian Alliance," "The Foreign Evangelical Society," and "The American Protestant Society," whose plan, work, and obligations it has assumed. This Union, "a three-fold cord not easily broken," was happily effected in the city of New-York, May 10, 1849. It is also a union of Christians of all the leading evangelical denominations, who are thus combined to afford a practical proof that Protestants are really one in the great essentials of a scriptural and saving faith, and are united in spirit to confess, sustain, and spread those divine principles of gospel truth in which they are so cordially agreed. Hence, as its work is wrought in this, and in many other lands, the fitness of the name, AMERICAN AND FOREIGN CHRISTIAN UNION.

II. WHAT ARE ITS OBJECTS?

Its objects, as expressly defined in its Constitution, are:

1st. To maintain and diffuse the principles of religious liberty and the rights of conscience, wherever these are denied, subverted, or unduly restrained, whether it be in so-called Protestant or Catholic countries.

2dly. To restore the Gospel, in its purity and power, wherever Christianity has been perverted and displaced by demoralizing and destructive superstitions and delusions. In other terms, it proposes to recover the apostate churches of Christendom, of which the

Romish Church is the largest and most corrupting, to the truth as it is in Jesus and his word, and as it was professed and practised in the primitive and apostolical times. Its objects, therefore, extend legitimately to all those ancient communions, whether Roman, Greek, Syriac, Coptic, or whatever else, which have departed from the faith; and even to such communions, once Protestant and evangelical, as may have degenerated into Socinianism and neology. It does not propose to enter upon every part of this work at once; but to follow it up in proportion to the relative importance of the openings presented, and in deference to the indications of the providence of God.

III. WHAT IS ITS FEASIBILITY?

It is no impracticable scheme. Its desirableness no honest Christian can deny. It proposes to do nothing but what has been once done already, by the power of God. It proposes to bring about another Protestant reformation in the Papal world, like that which stripped Rome of at least half her strength in the sixteenth century. Papists were then converted by millions, almost by nations. God, his grace, and his truth, are the same as they were then; and the need of reform is even greater than in the days of Calvin and Luther. It is also a fact, that of late years, individual conversions from the Papacy have everywhere become numerous and common; and the aggregate loss which Rome has sustained thereby is incalculably great, both in America and in Europe. Nor are there wanting many instances of considerable bodies of converts rising up together to throw off the yoke of superstition and spiritual bondage. In this country there are many churches composed almost wholly of this element; though most of "those that were clean escaped from them who live in error," have connected themselves, as was meet and convenient, with the various Protestant churches around them. In Ireland, tens of thousands, since the famine in 1847, have broken loose from Romish thralldom, having learned to hunger for the bread of life supplied from the Bible. In Belgium, where, five and twenty years ago, there was not a solitary Protestant church, there are now nearly forty, composed entirely of converted Romanists, and having thousands of families under a pure evangelical influence. In France, whole villages have thrown off the oppressions of the Papacy, and organized a pure and Scriptural worship.

Why, then, should it be deemed a thing incredible, that Romanists can be brought to see and embrace the truth? If so much has

been done by the Divine blessing upon feeble endeavors and very limited efforts, what may we not reasonably hope for, when the Protestant world shall be aroused to perform its whole duty to the vassals of the Pope? Shall any thing be too hard for the Lord, or for his people when they rise up to do his will? What missions possess more interest in the eyes and hearts of the whole Christian community than those of the American Board among the Armenian and Nestorian churches of the ancient East? Or what missions have been more signally blessed by the outpoured Spirit of grace? And yet those degenerated churches were as deeply sunken in prejudice, ignorance, superstition, and immorality as that of Rome. Who, then, will betray such want of faith in Christ and in his appointed means of grace, as to despair of the conversion of Romanists on a scale proportionate to the fidelity of the exertions made in their behalf?

The missionary work among them has some remarkable facilities which it does not possess among pagan nations. The agents are mostly raised up by God himself from the midst of those for whose enlightenment, when themselves illuminated, they are called to labor. They have not, like our foreign missionaries, to be first educated professionally, and after that to serve a long apprenticeship in making themselves familiar with the language, customs, and modes of thought and feeling peculiar to the people for whose salvation they are sent. In many other respects, missions to the Romanists are full of *promise*. Why should we doubt, but that their recovery is as well pleasing to God, as were those ancient reformation in Israel, when the Jews who had for ages lapsed into idolatry returned to the Lord God of their fathers?

IV. BY WHAT MEANS IS THE WORK ATTEMPTED?

The American and Foreign Christian Union seeks the conversion of Papists in the use of all those well-proved instrumentalities which, by the Divine favor, have been found availing in the conversion of other sinful men.

It has laid its hand upon that mighty lever for moving the human mind—the press. It has printed a collection of small volumes, some twenty in number, to illustrate the nature, history, and effects of what is called Roman Catholicism. This series of books has been widely circulated, and has been added to numerous Sabbath-school libraries, for the use of the teachers and older scholars,

whom it is well fitted to instruct and strengthen. The Society also circulates monthly fifteen thousand copies of the Magazine which bears its own name; and which is its chief organ of communication with the public. This periodical is devoted to the literature of the subject, to intelligence from our home and foreign fields, to the acknowledgment of receipts, and to whatever tends to promote the objects of the institution.

The personal agencies employed include about fifty occupied in different branches of the work in these United States, and about sixty engaged in the same manner in other countries. Among these are colporteurs, teachers, lay missionaries, city missionaries, traveling missionaries, lecturers, evangelists, and pastors. From all of these, stated written reports of their labors and the results are required. This service is performed chiefly in the large towns in the United States, where the Papal population mostly accumulates; in Canada, among the French-speaking inhabitants; in South-America, in Ireland, in Belgium, and in France, with some other lesser and scattered stations, such as Hayti, Sweden, etc. The business, as far as possible, is conducted, in foreign parts, through local societies or committees, which are charged with the direct oversight of the various operations. In a few instances such supervision is not to be obtained, and the agents report direct to the office of the Union.

This amount of agency seems small when compared with the magnitude of the undertaking. It is, indeed, far too small; but it is all which can be sustained by the present resources of the Union. Nevertheless, it is exceedingly active and well directed, and in all its departments its efficiency is felt, and its effects are increasingly manifest. The Union also exerts no small influence in affecting public opinion through the private correspondence of its officers, and in directing the course of controversial discussion, and in preparing incidentally the way for such legislation as is requisite to protect the Commonwealth from Popish encroachments upon the property and liberty of the citizens. Nevertheless, its aims are purely spiritual; looking, not to political changes, but to the turning of souls to God by the force of truth.

V. OUGHT THE UNION TO BE SUSTAINED?

The answer to this seems to be affirmatively forestalled by the foregoing statements and reasonings.

In addition, it may be said that there is no other association in

our country formed entirely for the same object. Some portions of the work are done by various voluntary societies and ecclesiastical boards. Thus the Bible Society circulates the Holy Scriptures in Papal regions. The Tract Society and the Boards of Publication issue many books and pamphlets adapted to benefit the Romanist. The Societies and Boards for Home Missions and for Foreign Missions, do more or less in the same good work, and do it well as far as they go. But in these, the efforts for the evangelization of the Papal world are not extensive, and occupy a subordinate place. Other objects predominate, as their written constitutions evidently show.

The American and Foreign Christian Union alone devotes its whole resources to this grand object. And the work proposed is so vast, and has so many ramifications, as absolutely to require a strongly organized and systematic agency wholly and energetically occupied therewith. Next after securing the salvation of his own soul, it is the chief personal duty of each individual Christian to join his brethren in keeping the last grand commandment which the ascending Saviour has laid and left upon them all. He has given them the world to be converted unto him. This vast field for the exercise of their benevolent activity in imitating and obeying him, opens itself into three main divisions. The first of these is the *home* work, where, on the principle of "beginning at Jerusalem," the disciples are to see that the Gospel is supplied to all in their own neighborhood and nation. The next division is the pagan and unbelieving portion of the world, where Christ has not yet been named, and whose nations sit in darkness and the shadow of death. There remains still a third division, consisting of those degenerate communions, once Christian at their origin, which have fallen so far away from the knowledge of Gospel truth, and have fallen so deep into anti-Christian error, as to need a missionary work for the salvation of their souls not less than the destitute and negligent part of our own population and the benighted nations of the heathen. This division, embracing more than two hundred and fifty millions of souls — *one quarter of the human family now upon the face of the earth* — has the very strongest claims upon the charities of Protestant Christendom. It is not too much to say that it calls for a system of organized effort, conducted on the largest scale, to reach the exigencies of the case. Such an organization must be helpful to each of the other great divisions of the missionary work; for Romanism stands stiffly in the way of those who are toiling in the home field,

and also grievously hinders the convictions of many heathen nations who are scandalized at the idolatries and immoralities of the corrupted churches of the old world.

It is also peculiarly fitting and desirable that this general division of the missionary work be mainly confided to a society composed, like the American and Foreign Christian Union, of an alliance of evangelical Christians of all denominations. For such a Union can reach the Papal mind, glorying in pretended unity and catholicity, far more effectually than any strictly sectarian combination can do. A purely denominational effort is better than none. But it can hardly fail to excite that deep-seated prejudice which has been fostered in the mind of the Romanist against the sectarian differences which prevail among the Protestants. Nothing can be better adapted to meet and remove this fatal prejudice, than to approach him by a society embodying the strength and blending the affections of those sister denominations, which diversities he has been wont to hear so violently exaggerated.

VI. HOW FAR OUGHT THE UNION TO BE SUSTAINED?

In view of what has been presented, we feel justified in the belief that it ought to be sustained to the full extent of its opportunities of doing good to the class it seeks to benefit, and to win to a pure and saving faith. If this should be done, (and who can say it ought not to be done?) then must the American and Foreign Christian Union rise at once into a rank with the largest and best-supported of our national benevolent associations. In its present form, it is but of recent origin. Yet its growth in public confidence, and in the scale of its proceedings, has been unusually rapid. In many sections of our country and of our Christian community, its claims are fully recognized; and it is already placed by the side of our oldest, most venerated, and best-beloved organizations for the welfare of the Church and the world. Its anniversaries yield to none in interest, and the holy and joyful excitement of those annual feasts of charity. It is remembered with kindred associations in the last wills and testaments of those who are closing the accounts of their stewardship. It is drawing forth free and generous contributions from those "cheerful givers" whom the Lord loveth. It is helped by the "widow's mites" and the widow's prayers.

But more, far more, of substantial and immediate aid is needed. The work rises upon our hands far beyond our means of disposing

of it. The times are urgent. The rapid and surprising changes of public sentiment, in the once bigoted and persecuting nations of South-America and of Papal Europe, call for stupendous efforts to meet them immediately with the means of instruction and settlement in a pure and primitive faith, ere they rush from the extreme of superstition, whence they are now impetuously breaking away, into the opposite extreme of a reckless and profligate infidelity. A prodigious revolution is at hand. Shall it be like that of the sixteenth century, whose glorious Reformation is justly termed "the equator of the world's history?" or shall it be like that of France at the close of the last century, which ran into such horrid orgies of atheistic anarchy and blood? This is the question to be solved, and that right soon. Oh! that the churches would decide it for the happier alternative by their prayers and their treasures poured out in behalf of them that are ready to perish! Oh! that every reader of these pages would bestow immediate aid to rescue from wretchedness here and hereafter the deluded and dying children of Rome!

LAFAYETTE AND THE PRIESTS.—No. II.

IN our last number we noticed the efforts of Bishop Spalding, of Louisville, Kentucky, and some others connected with him, in that vicinity, to break down and utterly to destroy the influence of the illustrious Lafayette's testimony and warning, in regard to the character and destructive designs of the Papal hierarchy on our government, contained in his memorable saying—"If ever the liberties of the United States are destroyed, it will be by Romish priests." We also copied the letter which, at their call, Professor S. F. B. Morse, of Poughkeepsie, N. Y., had addressed to that prelate through the press. That highly important and very able letter placed the "American born" Romish Bishop and his associates in a position very similar to that exceedingly unenviable one which his Hibernian "superior" of "the ecclesiastical province of New-York" is compelled to occupy in the estimation of the American people, because of his deliberate and persevering attempts to conceal the truth, and by unworthy and wicked shifts and evasions, by rudeness and great moral obliquity in various forms, to deceive them, in the

correspondence which he recently held with the Hon. Erastus Brooks.

Bishop Spalding, instead of overwhelming Professor Morse with the guilt of "a base forgery" in the matter of Lafayette's warning, as charged by him, or those in his interests, in his neighborhood, has brought something more than suspicion of that crime on his own head, and the heads of his confederates. From present appearances, those suspicions must remain upon them, unless they pursue the course suggested by the Professor, and produce the "letter" of Lafayette, or the "book" alleged to have been published in 1835, and to contain the things they have affirmed, and which for a period of eight months past they have been called on in vain to do. The prelate must be sensible of his position—that "the shallow trick" is detected, and that another palpable and very unfortunate instance and illustration, so far at least as he and his party are concerned, of Jesuitical management and morality, where the extension of the Romish corporation is hoped for, is made manifest to all of our citizens.

From the confident air and style of former communications, assailing the long-accredited saying of the Marquis, about the danger to be apprehended to the country from "Romish priests," something of the nature of facts was naturally to have been expected in his late reply to the Professor's excellent letter of the 2d of May last. But these he has signally failed to produce. His reply, which was reprinted in the *Catholic Herald* of Philadelphia, of the 21st of June, and to which we are indebted for our knowledge of it, evades the main point at issue, and is in fact a virtual abandonment of it. With a dexterity, however, characteristic of the fraternity with which he has chosen to join himself, when defeated in argument, he attempts to embarrass the debate by the introduction of irrelevant things; and very coolly to withdraw from it, as though it were a discussion not between himself and Professor Morse, but one between the Professor and the editor of the *Cincinnati Enquirer*, who had but incidentally volunteered a few remarks upon it.

But the Bishop can not be allowed, at this stage of the affair, in view of the part he has taken, thus to terminate his course, and also to throw off all responsibility in regard to it. And we are happy to know that all the manœuvring and abusive epithets employed have not succeeded to divert the attention of his powerful antagonist from the simple point in debate. If he had succeeded, he might indeed have saved himself from a humiliating exposure as "*particeps criminis*" in a most infamous transaction, and also have done something

towards hiding from American people in general the views which one of the most liberal and worthy statesmen of France, and the tried friend of our government, entertained of the system of Romanism as a religion, and of "Romish priests" as citizens of our republic. But he and his associates in this odious work now stand unmasked. Their wicked schemes are laid bare to observation. The public will know how to esteem them. The declaration ascribed to Lafayette is clearly shown to have been used by him, as previously understood; and his sentiments in relation to the Romish religion and its functionaries as inimical to all the interests of humanity, as now brought out by the discussion, will give a weight to the words of his warning which they did not possess before.

Lafayette was a philanthropist, and of liberal religious views. But he had seen the working of the Papal system in his own country, and he had no confidence in a hierarchy which eschewed all domestic ties, and whose doctrines and boundless ambition in all ages and in all countries had created them the oppressors of mankind. He had a deep interest in the welfare of our land—in the happiness of all orders and classes of its inhabitants; and believing that our greatest danger would arise from the presence and influence of "Roman priests," he warned us to beware of them. The importance of giving heed to his warning is strongly illustrated in the case before us. But we leave it, and the Bishop also, to the judgment of the community, and subjoin the letter from Professor Morse, which he addressed to the Bishop, and which was published in the *Louisville Courier*, June 20th, 1855:

"If ever the liberty of the United States is destroyed, it will be by Romish priests."—
LAFAYETTE.

POUGHKEEPSIE, June 8, 1855.

TO BISHOP M. J. SPALDING: SIR: The *Courier*, with your remarks of the 23th of May, is before me. I was arrested for a moment in admiring the apposite selection you have made of a text from Molière: "*Si je me défends, ce n'est qu'en reculant.*" Although literally translated "If I defend myself, it is only in backing out," the sentiment of it is significantly expressed in the well-known ancient lines—

"He that fights and runs away
May live to fight another day."

And so, sir, you think you have cleverly *backed out* of the controversy, by dubbing it "a very pretty quarrel as it stands," between *Protestant* outside barbarians, with which you have now nothing to do but to stand by as a spectator, to rub your hands and watch the vicissitudes of the contest.

This ruse might perhaps have had some chance of success (so far merely as relieving yourself from responsibility in the *forgery* part of the controversy is concerned,) but that you have, unfortunately for yourself, put the *main issue on another and distinct basis*—a basis on which I meet you with pleasure.

Whether it will be necessary or not for me to have any controversy with the editor of the Cincinnati *Enquirer* is a question in this new aspect of the case altogether premature, and indeed irrelevant. That question, moreover, is obviously to be settled between you and your accomplices on the one side, concocting a tissue of invisible and intangible authorities of most suspicious seeming, and the public on the other—its credulity imposed upon by means of these same pretended authorities. It is a question, so far as I am concerned, sir, which may be better answered when you and I have settled accounts. It is for you and your authority, "Old Line," not for me, sir, to clear up the hourly-increasing conviction, strengthened by the delay to produce that book, that a great fraud and forgery have been perpetrated by your side of the house, and for you, not for me, to show, if you can, how many, if any, of his alleged facts are true.

You deny, and still deny, that *Lafayette could ever have entertained such disparaging opinions of Romish priests* as are indicated in the sentiments of the motto in question. I have already met and defeated you on the question of fact, whether he uttered or not the words of that motto. You challenged me to produce *the testimony of even one American* as to his having expressed such a sentiment. Have you forgotten, sir, this challenge, twice repeated by you in staring capitals, to draw to it a special attention? I met your challenge promptly. I produced the witness; I gave his name (not a man in a mask, with only my assurance that his statement might be relied on)—a veritable name subscribed to his testimony—a name venerated, honored for all that is upright and honest; well known, long known; the name of one so highly respected for his probity and piety as to be offered by President Madison the chief chaplaincy of the army of the United States—a man whose word would no more be doubted in this community than other men's oaths. I gave you the *time* when Lafayette uttered those words, and the circumstances under which he uttered them. And what, sir, is your reply? You have not made even the slightest attempt to invalidate this testimony. The motto stands proved on my part, uncontradicted on yours. But you are loth to lose the benefit of Mr. Old Line's "diggings," and so you would still cling to the hope of making the public believe that if Lafayette *said*, he also *unsaid* it. Well, sir, I have proved that he *said* it; it is for *you*, not for *me*, to prove that he *unsaid* it.

There are facts enough, already before the public for them to determine whether the evidence of a forgery on an extended scale, by your side of the house, justifies or not the suspicions that your manœuvring has raised; whether the fraud includes the forgery of a book alleged to be published in

Paris in 1835, and yet neither to be found there by the most eminent biblioplists, Hector Bosange at their head, nor its name in the authentic catalogues that professedly include all works published not only in Paris but in any part of France; or whether the forgery extends only to the alleged letter of Lafayette. The public can put their own construction upon those epithetical manifestations of anguish from your authority, "Old Line," when a sight of *that book* is requested. They can judge whether that book is of public existence in the "library of the French gentleman near Cincinnati," or whether, under the suspicious circumstances surrounding the matter, "the library," and even the "French gentleman" may not also be but fictions of Old Line's imagination. The public can draw their own conclusions from the non-production of the work after eight months' call for it! They can estimate at their value the various shifts to avoid its exhibition and to escape from responsibility. They can determine whether all this shuffling is or is not a trick to gain time for further experiments on their credulity. They can estimate the character of the betting proposal "for the good of the orphans!" They can estimate the reliability of your anonymous voucher for the *existence* of a book and letter, (not to say their authority, if in existence,) which can be produced only at the risk on the part of him who asks it of a thousand dollars, and "*the acknowledgment of being a base falsifier!*" Seriously, sir, is this the kind of authority on which you rely for your historical data! If so, there are those of your own faith, high-minded, honorable men, (at least among the laity,) whose sense of honor and justice will class your miscellanea where they belong, in the index of repudiated and worthless works. I wait with patience the consummation of these suspicious manœuverings, and hasten now to meet you upon the basis you propose. You have requested *plain* and *explicit* answers to eight questions, which, as they contain, in your view, "the *gist* of this discussion," I have examined with attention. Your main argument then against the motto, as containing the sentiments of Lafayette, which I gather from your questions, is clearly this: You maintain that Lafayette, being a Catholic, passing for a Catholic in France, praising the Catholic piety of his wife, and having a Catholic chapel in his chateau at Lagrange, therefore he could not say any thing so derogatory to the character of Catholic priests as the motto sets forth; for if he had, the priests would not have officiated in his chapel nor have assisted in such large numbers at his funeral. This is your argument. I waive for the present any inquiry as to the sense in which you use the word *Catholic*, (for you are not ignorant that it is used in various senses;) your conclusion, from your premises, is a non-sequitur, in whatever sense you use that term, if I can but show that Lafayette, in his public and published speeches, *did denounce Catholic priests in terms as strong as any contained in the motto*. If but this one fact is established, it will lead to the irresistible conclusion, according to your own showing, that Lafayette was not a Catholic in any such sense; that he was not also a Protestant in the

genuine sense of the term. I have no difficulty, sir, in reconciling his hostility to Roman Catholic priests, and his uniform antagonism to your whole system, with all the incidents which constitute your premises, without charging upon him, as you seem prepared to do, either inconsistency or hypocrisy. This is not now the point at issue.

All the side issues, sir, which you have proposed, on none of which is there any difficulty in answering you, may be safely kept to be engulfed in the overthrow of your concentrated and distinctly proposed argument. Whether my name is or is not mentioned in the printed Memoirs of Lafayette; whether I was or was not remiss in complying with his injunctions; whether the motto in so many words is or is not recorded in his writings; whether I shall or shall not have any dispute with the editor of the Cincinnati *Enquirer*, are all questions, the discussion of which may at present be waived.

I shall gather from the acknowledged published writings of Lafayette the sentiments he was known to entertain towards the Papal system, towards Protestantism, and especially towards Romish priests.

If he exulted in the temporary overthrow of your clerical corporation, because of its disastrous influence on all the best interests of society; because of its insatiable avarice and extortion; because of its outrageous intolerance; because of its brutal disregard of all the natural and benevolent instincts of humanity, and so perseveringly labored for the destruction of your corporation; if against this bitter and sanguinary intolerance of Romanism, he urged, and with success, in a country where your corporation for centuries had uncontrolled sway, the rights of Protestants to a civil equality with Catholic priests; if it can be shown that he commended to France the superiority of the Protestant religion, as displayed in its benign influence in the United States, and as in contrast with the Romish religion; if, in short, he denounced Romish priests in terms as severe as those contained in the motto; then, sir, will the conclusion which you have drawn against the genuineness of the motto, because you have chosen to call Lafayette a Catholic, *be proved utterly fallacious*.

Turn then, sir, to the volumes of the Memoirs of Lafayette, and (if your edition is the same with that which I consulted in the Astor Library,) you will find the original of the following translation in vol. 2, p. 536. In a speech delivered in 1821 in the Chambers, animadverting on the conduct of the old government, whose overthrow some members had affected to regret, Lafayette says in answering the self-proposed question, What have we to regret? "Then disappeared that *clerical corporation*, which, while it exercised every species of influence, and refused to pay any share of public contributions, was incessantly increased. No part of its immense wealth was ever alienated, but all was *distributed in its own class*, in an inverse ratio to labor. The law was a party, in the *exaction of vows* too often compulsory, and France was covered with *monastic orders devoted to foreign*

*chiefs.** The *clergy* levied at once contributions from the rich and the poor, and in its secular organization *was so wholly given over to worldly indolence* that the laboring ministers were but an insignificant portion of *what was called the first order of the state.* * * * * * What then are we to regret? Have we to regret the *religious intolerance* which doomed a *great portion* of the population to a state of *legal concubinage*, to *bastardism* and *disinheritance*; or that violation of all the laws of nature and morality,† which Louis XIV. established, and which the illustrious prelate Bossuet styled the work worthy of his reign, the most assured sign as well as the finest enactment of authority? The *bishops* in 1751 and 1752 demanded its execution by the judgment of the commandant or intendant, *without the form or semblance of a trial.* Such was the legal doctrine from the period of the decree of the Council of 1684, *which debarred all private persons from receiving into their houses any sick person of the Protestant religion, under the pretext of charity*, down to the decision of the Council of Louis XVI., when, in opposition to the advice of Turgot and Malherbes, the oath was taken to *exterminate the heretics.* The condition of the *Protestants* was ameliorated by the edict of the King in 1788. I remember it the more distinctly because, in the preceding year, *I had the honor of seeing adopted in the committee*, at which the brother of the King presided, *the first official admission of their civil rights*; but even this *half tolerance* was considered a revolutionary innovation."

Thus, sir, as early as 1788 Lafayette incurred the enmity of your corporation, while obtaining the proud distinction of striking the first blow for religious liberty in France. For him was reserved the noble gratification of concocting the measures for rescuing Protestant Christianity from the bloody proscription and brutal rule of an overbearing and corrupt priesthood. In resisting the "intolerant spirit of the times," sir, do you find Lafayette in league with your corporation, or in open hostility to it? Was he *Catholic* (in your application of the term) or Protestant in the best sense of that term?

Let us pass over a period of forty years, and see if the illustrious man had become less Protestant in his feelings and views in that time.

You will find, sir, at page 409, vol. 2 of his *Memoirs*, his speech delivered June 23d, 1828, from which I make the following extract:

"Amidst the attacks of pretended defenders of the altar, I am sorry to observe *that fanaticism* which represents as hostile to the rights and sentiments of nations the *Christianity of which social equality is the principal basis*; thus provoking a sort of reprisal of animadversion against opinions and practices, which, in themselves, have nothing in common with worldly ambition. If I seek a solution of this most perplexing combination of the

* Lafayette seemed to entertain a little of the Know-Nothing feeling of the present day.

† The famous decree for the revocation of the edict of Nantz.

duties of the *priest*, speaking both *in the name of Heaven*, and as the *paid officer of the State*, I shall find it (at least in my own opinion) only in a country where religious sentiment is more general than in France; where *the ministers of the Gospel receive more respect*; where *all sects live in peace*; where *their rites and ceremonies inspire no alarm*, but where they are total strangers to the civil government, and where religious societies freely formed have ministers of their own choice."

And what, sir, was the Christianity he here commends to France? Was it that misnamed Christianity which knows not the name of equality; a Christianity monopolized in a close corporation and despotically organized in the interest of the most insatiable avarice and worldly ambition of the few against the many? Or was it the expansive Protestant Christianity of the United States, founded truly on the primitive basis of *social equality*, and of whose benevolent effects he had had such recent experience in his intercourse with Washington; an experience which, as he said to the venerable Dr. Vanpelt, "*opened his eyes*," not only to the inherent bigotry of that system of religion in which he was educated, but to the contrasted tolerance and humanizing influences of that which prevailed here?

It appears then, that from 1788 to 1828, a period of forty years, to within a few months at farthest (be it remarked) of the general date 1829, (the date of that pretended letter of Lafayette which you have quoted from Mr. *Old Line*,) General Lafayette maintained, uniformly and consistently, sentiments of opposition and a course of action in accord with them, against the Romish priesthood, as a class dangerous to the peace and welfare of society. And you, sir, seriously contend that in 1829 he wrote a letter in direct and marked contrast to the sentiments and action he had till then maintained; that he then changed his views of determined opposition to the Papacy, and all of a sudden became its defender and apologist!

Well, sir, let us see then how long he remained a convert to the harmless and beneficent influence of Romish priests. Only two years after 1829, that is to say, on the 20th of September, 1831, in a speech before the Chambers, he says: "Italy aspires to its regeneration in full integrity. This is the object our armies sought to accomplish, and they successfully accomplished it. The formation of the Cisalpine Republic, and subsequently of the kingdom of Italy, was its result. * * * Behold the success with which we abolished *the system of robbery*, which has since been resumed with more audacity than ever. *Robbery, in fact, will always subsist in a country governed by PRIESTS AND ARISTOCRATS, enemies of every liberal sentiment.*"

But lest you may charge that I have given a translation stronger than is warranted by the text, I subjoin his own language in the original French: "Voyez le succès avec lequel on était parvenu à y détruire *le brigandage* qui s'y est relevée plus audacieux que jamais. *Le brigandage, en effet, subsistera toujours dans un pays gouverné par des prêtres et des aristocrates, ennemis de toute idée généreuse.*"

Now, sir, we find that up to 1829, Lafayette was an avowed, persevering active opponent of the Romish priesthood. Somewhere in 1829, you contend he suddenly and entirely changed his views; and your only authority is that pretended letter of "Old Line's," dug up no body knows whence, but immediately after, in 1831, we find him again the opponent of the Romish priests, and in terms which make those of the motto tame and spiritless in the comparison, denouncing the influence of these same priests as necessarily productive of one of the most grievous evils that can befall society. The organ of credulity, sir, must have an unusual development in the head of that man who, with these facts before him, can believe in the genuineness of that letter!

But pray, sir, how long is it since your clerical corporation have become the eulogists of Lafayette? When did he become exalted as "a patriot" in your eyes, and admired as "the refined and accomplished French Marquis," and lauded as the "Catholic hero"? Why have you delayed so long in quoting him as one of your adherents?

"Did you *prudently* wait until the Catholic hero had been dead *twenty years*, that you might incur the less risk of contradiction?" Is it that the prestige of his name on American minds might just now be of advantage in the schemes for aggrandizement now so rife with your corporation, if it could be shown that he was a Catholic in your contracted sense of that term? Did you hope to blot out from our remembrance your former vilifications of his good name; your expressions of deep hatred and abhorrence of his character; and your invocations upon him of a bloody expiation of the crime of opposition to you? How has he been esteemed by your corporation for more than sixty years? The Archbishop of Sens, who bitterly opposed Lafayette and his efforts in favor of religious tolerance, as was perfectly natural, declared as far back as 1788, in the King's Council, that "*Lafayette was their most dangerous antagonist*, because his logic consisted in action."*

The New-York Catholic Diary, of January 25th, 1834, under the superintendence and with the approval of your corporation, copies from an English paper, *The Age*, the following article, indorsing and approving its sentiments by the following heading: "TRUTH TOLD IN TORY STYLE."

"Louis Philippe was declared by that *old ass*, *Lafayette*, the best of all possible republicans, and all liberal Europe uttered a dissonant bray of applause. * * * But, badinage apart, it is impossible to think of *those wretches* without infinite scorn. It is, however, pleasant to reflect that they will not last long. We wait with impatience for the crowning of Henry V. in Rheims, and we hope that he will come back with a full recollection of all that was done in his absence, and a steady determination to *inflict adequate and unsparing punishment* on all the guilty. If he returns with an amnesty in his hands, *he perishes, and deserves to perish.*"

* Sarrazin, N. Y. edition, 1833; Vol. 1, p. 116.

The Boston Roman Catholic paper, *The Pilot*, of April 16th, 1835, also under the direction of another of your corporation, condemns an article in the *North American Review*, as "too inflated with the *undeserved* and hyperbolic encomiums on the *negative virtues* of Lafayette, on the *imputed* qualities of *a man whose memory is abhorred* by all good and patriotic Frenchmen?"

What sort of a Catholic, sir, was Lafayette in the estimation of your corporation, when they dared to put forth, and indorse, before the American people too, such infamously scurrilous and malevolent language as this, toward the venerated and illustrious compeer of Washington?

And now, sir, how stands the case between us? I have in previous letters proved that Lafayette uttered that motto in the very words usually quoted, which you denied and challenged me to prove.

I have also given substantial, and as yet wholly unrefuted reasons for believing that the letter attributed to Lafayette contradicting that motto, the letter quoted by you as genuine, and which you still persist in considering genuine, is a *forgery*, and that even *the book*, from which it is pretended to be quoted, is also a *forgery*.

I have also shown that, on the new basis assumed by you, sir, to argue the main issue, to wit, that Lafayette was a Catholic, (in some narrow sense of your own,) and, therefore, could not have held or expressed the sentiments of that motto, *your conclusion is utterly fallacious*. He was not a Catholic in any such sense as not to be openly and uniformly opposed to Romish priests.

I have shown, not only that he was thus opposed to your corporation, but, as might in such case be expected, your corporation was bitterly opposed to him.

With these facts substantiated, I leave the public to judge whether the motto in question is not completely proved to be Lafayette's, and if so, whether it is wise to disregard the warning of it as of no weight nor significance.

Respectfully, sir, your obedient servant,

SAMUEL F. B. MORSE.

CARDINAL WISEMAN IN COURT.

THIS "Prince of the Church" has been sued for damages by one of his priests, a Mr. Boyle. The latter was very unwilling to give up his "living" or "benefice" to make room for a rich pervert from the Church of England, whom the Cardinal was desirous of rewarding, though four fifths of the congregation petitioned in Mr. Boyle's

favor. By a tyrannical use of his enormous power, the prelate tried to crush the priest, publishing charges against him which he knew to be false. The priest sought to placate his offended superior by two letters of apology, and by waiting upon "His Eminence" at his palace in Golden Square, where, in the reception room, he went on his knees, and begged for pardon. But all was in vain. The heel of the magnate was too heavy on him; and, as often happens, "the poor worm will turn when trod upon." The libelled priest brought a suit for damages sustained at the hand of his ecclesiastical oppressor. Before the trial came on, the Cardinal Archbishop issued his request, in his Pastoral Letter for Lent, to the Romanists in England, not only to join him "in thanksgiving for his escape from perils on the sea," as he was returning from Rome, where he had been helping to make out an immaculate conception for the Virgin, but also "earnestly entreating their prayers for equally safe deliverance from other, and to our heart, more painful dangers." He further intimates that the season of these coming dangers would be on the day when "the whole Church will be solemnly commemorating the Annunciation of our Blessed Lady," which happened to be the day fixed for his trial. He also issued a circular to his clergy, in which he requests them to make known to their flocks, that all "simple-hearted Catholics" who, at the proper time, offer up the desired prayers for his release from what his editor calls "the malignant assaults against the Cardinal, under the form of law," shall have, "for each time, an indulgence of one hundred days; and for three times, by a special apostolic privilege, he shall receive a plenary indulgence!"

All this praying, in which many of his people refused to join, knowing his Eminence to be the author of the slanders complained of, availed him nothing. Neither did his attempts to suborn testimony, and escape by legal chicanery. Though permitted, in consideration of his titles, to take a seat by the side of the judge, he was obliged to listen to such language as would have been spoken of any other culprit at the bar. "Mr. Baron Platt, in summing up said, that he and the jury had nothing whatever to do with either Protestant or Catholic, and their only object was to discover the truth, and to decide according to the evidence laid before them. The plaintiff charged the defendant with having published a *malicious libel* concerning him, and he asked for damages for the injury he had sustained in consequence of the publication of that libel; and he must say, that he could not help expressing his regret that a gentleman, like Cardinal Wiseman, a

scholar, and a man of high attainments, should be classed in the same category with a malicious libeller. That the charge made against the plaintiff amounted in law to a libel there could be no doubt; and a libel coming from the pen of such a man as Cardinal Wiseman, was, of course, calculated to have much more effect than if it had been written by an ordinary person. *The defendant had not pleaded a justification; and, by that course, he had admitted that the charges he made were false.* The jury would, therefore, consider the nature of those charges, and all the other facts in the case; and it would then be their duty to say what amount of damages the plaintiff was entitled to for the injury he had sustained by the publication of the libel in question."

The jury, after deliberating for thirty minutes, returned a verdict for the plaintiff, with damages to the amount of one thousand pounds sterling. Thus the chief dignitary of the Papal hierarchy in England stands on record as a convicted slanderer. He has, however, moved for and obtained a new trial, on the ground of some technical irregularity in the proceedings. But the proof of his alleged offense is so clear, that his ultimate conviction is quite as certain as that which has been set aside.

The most recent advices inform us that the Cardinal is about to be removed to a position at Rome, where he is to give the Holy Father the benefit of his wise counsels. The Pope is like those petty Seminole kings in Florida, who, possessing no great amount of discretion themselves, had an officer attached to their court, called "the king's sense-keeper," without whose advice the chief could do no business of importance. This is something like the King of England, who must have a chancellor to serve as "keeper of the king's conscience." It is to be hoped, though the hope must needs be faint, that Dr. Wiseman will keep the Pope's "sense" in better custody than he has kept his own.

A VOICE FROM THE RIO GRANDE.

THE following letter from Miss Rankin, one of the worthy daughters of New-England, who, by much self-sacrifice and indomitable perseverance, has succeeded in establishing a seminary for young ladies in Brownsville, on the Texan side of the Rio Grande, which separates the United States from Mexico, will be read with much

interest. It was addressed to one of the members of the Board of Directors, (a personal friend,) with a view to obtain a lay-missionary for that important yet neglected field, which she has so generously and praiseworthily entered, and which, under the Divine blessing, she is cultivating with the prospect of most encouraging results. It was not designed for publication. We trust, however, that the writer will pardon us for submitting it to our readers, whose sympathies, and prayers, and charities we desire to elicit in behalf of the people with whom she has chosen to take up her abode.

It is proper to add that the Board are now engaged in efforts to procure a suitable laborer to send into that field. But one laborer there is not enough. In that great valley, and along the Mexican border, there should be many missionaries employed; and to those to whom God has intrusted the means for their support they must appeal for the funds necessary to sustain them. We have done but little, alas! much too little, for that interesting portion of our nation; and we hope that the facts contained in the subjoined letter will lead to liberal contributions for its benefit. But to the letter:

DEAR SIR: Convinced that you have a sympathy in whatever appertains to the interest of Christ's kingdom, I take the liberty of calling your attention to this remote land, where, and on the borders of which, are thousands of immortal souls under the influence of Popery in its most enslaving and debasing forms. You are fully acquainted with Romanism, and therefore I need not describe to you the character of this soul-destroying agency of the arch-enemy, Satan. I presume that I need not describe the painful emotions awakened in the heart by daily witnessing the sad influence of that system, which is so wisely calculated to lead immortal souls to endless ruin. We have in Brownsville two or three thousand Mexicans, who have left their country to escape from the dreaded influence of a corrupt priesthood, in whose moral condition and wants my sympathies are deeply enlisted, and in whose behalf I now write.

The enterprise in which I was engaged, when last in your city, I have, with the blessing of God, carried out successfully. A Protestant seminary is reared in front of Papal Mexico, and within its walls are gathered Mexican girls, whose improvement encourages me to hope that their consciences may become enlightened, and that they will embrace the truths of the Gospel which are "able to save the soul." I trust it may ultimately be seen that this institution is one of the instrumentalities by which God intends to disenthral benighted Mexico from the dominion of Popery.

The object to which I wish more particularly to draw your attention is the importance of having a colporteur here to circulate Bibles and tracts, and other religious publications, among the Mexicans generally. To con-

vince you of the importance of this, I will mention some facts in my own experience.

Although I felt my calling to be the instruction of children and youth, yet in my efforts to benefit them, my spirit could have no rest without making an attempt to do something to enlighten the adults. I had but little faith in regard to my success, as they appeared so completely enveloped in the darkness of Romanism, and had six Jesuit priests to guard their ignorance. But I resolved upon making the attempt; and accordingly I sent to New-Orleans, procured some tracts in the Spanish language, and in the face of the priests, whom I met at almost every corner, I commenced the distribution. In every instance the tracts were thankfully received, and, in many cases, I ascertained that they were read over and over again.

Encouraged by this attempt, I wrote to the Bible House in New-York for some Spanish Bibles, which were sent to me about two months ago. I supposed that the circulation of Bibles would be attended with more difficulty and hazard than that of tracts; but I have been most happily disappointed. I called in a Mexican to open the box which contained the Bibles and Testaments I had received. I explained to him the object of their being sent here, gave him one, and told him he might speak to his countrymen about them. He returned the next day, and said an old Mexican lady had been reading his Bible, that she believed it to be the truth, and desired him to procure one for her, and also that several others had preferred the same request.

Since that date there has been a constant call for Bibles and Testaments. Scarcely a day has passed in which there have not been Mexicans at my door, earnestly soliciting a copy of the Scriptures.

Since I have been writing this letter, I have put eight copies in the hands of these benighted people. May we not hope God's blessing will go along with them, and that the enlightening influence of the Divine Spirit will lead their deluded readers to embrace the salvation they reveal? I can not but think that the Spirit of God is moving the hearts of these people, and inducing them thus eagerly to seek after the truth which is able to save the soul.

It is a source of unspeakable satisfaction to me to witness this eagerness for the word of God. No one can estimate the joyful emotions that it occasions but those who have felt a similar painful solicitude for immortal souls. While I hate Popery to detestation, I love the souls which it enslaves, and would suffer any sacrifice or privation, and would toil on to rescue its wretched subjects from its destructive power. In this work I believe the word of God to be the most successful agent. Romanism can not exist in the light of the Bible; and where it is disseminated that terrible form of evil must soon disappear.

Excuse this digression from the main facts of the object which I design to present. Do you not think, sir, that the case, as above stated, would justify

the sending of a colporteur here? It appears to me that this field presents as urgent motives as any other in the world. I fully believe that God will not open the door of Mexico to Protestant efforts until "we do what we can" for those within our present sphere of influence.

Even if no one shall come to my assistance, I shall toil on in faith and hope, believing that though "the kingdom of God," in this instance, is but as "a grain of mustard-seed," yet it may eventually "grow to be a tree," whose spreading branches shall prove a blessing to this long-neglected and benighted people. And in this belief I humbly ask the influence and the prayers of God's people.

Yours in Christ,

MELINDA RANKIN.

LETTER OF AN AGENT OF THE SOCIETY.

THE following interesting letter, was received from an excellent brother in the ministry, one of the agents of the Society, just before the last anniversary, but too late to be incorporated in the Annual Report. The writer occupies a highly important post, and has charge of a very interesting field, comprising a large number of churches, and a numerous and intelligent population. He has held his present position several years, and watched the daily occurrences, political and ecclesiastical, with special reference to their bearing on the interests and operations of the American and Foreign Christian Union, and he is therefore competent to speak of the state of things within his sphere of labor. We give the letter entire, although it is long, assured that, while it may prove suggestive and encouraging to others employed in similar service, it will be read with much satisfaction by all the patrons and friends of the Society who desire to see it constantly gain upon the confidence and affections of the churches, and especially to hear of its usefulness in the conversion of Romanists to Christ.

May 3d, 1855.

REV. E. R. FAIRCHILD, D.D., Cor. Sec., etc. :

DEAR SIR: In prosecuting the work assigned to me on this field—notwithstanding temporary hindrances in securing desirable pecuniary results, which hindrances have during the last year been peculiarly forcible—I have found conclusive and very gratifying evidence of a continual and decided advance in the interest of the churches in the work in which we are engaged.

In reviewing a period of three or four years, several important and marked

changes are very observable, both in the condition and aspects of Romanism on this field, and in the regards of the Christian community, and of the public generally, toward the Roman Catholic corporation, and toward its individual members.

At the Christian point of view, (which I must regard as distinctively *the* stand-point of our Society,) the brightest feature in the changes of the latter class is the *decided increase* in the churches of pity for the condition of the mass of Roman Catholics, and desire for their enlightenment and personal salvation. As at once a conclusive proof of this change, and among the precious fruits of this desire, I think it safe to say that the kind and earnest *personal* endeavors which it has induced have resulted in the *conversion*, within this period, of a greater number of Romanists than, on the same field, in all preceding time. In this statement you will understand me as intending conversions, not in direct connection with the labors of *employés* of this Society, or of any other, but occurring in the families and among persons otherwise in the employment of Christians of the several Evangelical denominations. The domestic servant in the household, the laborer with the farmer in his field, the mechanic in the work-shop, and the operative in the manufactory, as well as the occasional straggler into a Protestant place of worship or a Sabbath-school, have been met by the genial spirit, and kind inculcations, and hearty Christian demeanor, which were prompted by a prayerful *care for their souls*. This their own self-promptings, or the Spirit of God, constrained them to contrast with what they knew of the fruits of the system under which they were reared. Thus have they been drawn to *inquire* after the true way of God—have been *convinced* of the fallacy or insufficiency of their former dependencies—have been *convicted* of their personal sinfulness against God, from which only God can absolve—and have been led to the “Lamb of God who taketh away sin,” and bestows salvation—procured by the sacrifice of Himself, the free gift of boundless love—upon wretched sinners. It has been this development of the Gospel in individuals, and in Christian families—these gentle teachings of its simple truth, and especially these “Living-Epistle” manifestations of its genuine influence, which the Holy Spirit has made effectual to the turning “from darkness to light, and from the power of Satan unto God,” of these once-deluded votaries of superstition—these oppressed victims of spiritual despotism, now rejoicing in the “glorious liberty of the children of God.”

Should any inquire, “Have the labors of the Society, then, sustained any important relation to these results?” truth, and regard for the honor of His grace who uses such instruments as he pleases, requires the answer, “Certainly they have.” Such results are indeed among the most signal illustrations of the Divine approbation of their labors. Publications of the Society had for several years aimed specifically at awakening among Protestant Christians the spirit, and inducing the class of efforts, from which these

results have so obviously flowed; and as far as the labors of the agent of the Society on this field are concerned for the last six years, it will, I think, be testified by the churches that in all his visits to promote the cause of the Society, if there has been, with him, one object of his special endeavor—one paramount, in his view, it has been precisely this: to lead Christians to be in spirit and life so *Christ-like*, that Romanists among them should, through them, *be drawn to Christ*.

That the humble service which has been thus performed under the auspices of the Society has not been without fruit in this regard is perhaps sufficiently attested by the fact that, in repeated instances, pastors and brethren in the churches have subsequently spoken of these visits as the epoch of the commencement of a revival of religion in their churches, which in its progress has not only witnessed the ingathering of some Roman Catholics to the fold of Christ, but also the conversion of numbers of the members of their own households, and of other nominal Protestants. This last fact I name with diffidence, indeed, but under a sense of duty to the cause, not only on account of its direct bearing on the question above indicated, of which it is, in part, the answer, but also as a testimony to another fact, namely, that it would be a great mistake to measure the value of a proper presentation of this cause by the immediate pecuniary returns which it brings to the treasury of the Society, or even, in addition, by the apparently direct and indirect results in the conversion of Romanists. I know of no object or enterprise more fruitful of themes and topics, appropriate to itself, yet eminently conducive to the sanctification of God's people—"to live not unto themselves, but unto Him that died for them."

While the numerical strength of Romanism, of its priesthood and institutions, has been much augmented by immigration, and by a large expenditure of money in the erection of buildings and the procurement of various facilities for the propagation of their faith, no intelligent observer can, I think, have failed to notice that its moral power has by no means increased in any commensurate ratio.

Doubtless during the period here reviewed, until within the last few months, the tone of priestly expectation has been much raised by this increase of numerical force: the boldness of the priests had more developed itself in avowing these expectations, and in publicly assuring their people, in their Sabbath addresses, that "they would soon have the control of our institutions," etc. But, at the same time, they could not fail to see that in some important respects there was a waning of their power; that an unwonted proportion (if not in itself a large one) of their people were *gone and going* utterly from them; that among the mass of their adherents, who had probably no thought of leaving them, nor even of holding the *Church* in any less esteem than ever, there was nevertheless being diffused a relative disesteem of *the power of the priest*. For example, it may reasonably be doubted whether, in one of our cities, a priest would venture now, as form-

erly, with imperious tone and debasing epithets, to command one of his followers, (of some respectability in his class,) "Down upon your knees at once!" in the street-gutter, "and vow" so-and-so, and this at midday, during a very vile state of the streets, and in the presence of Protestants and others; or whether, as heretofore, in another city of this State, the "holy father" would venture to go into the midst of a room filled with maddened men of his flock, who were mingling their hot disputes with gougings and fistieuffs, and sustain his ghostly authority by laying over their heads and shoulders, right and left, with the loaded stock of a stout ox-whip.

The priests who have done these things were the most venerated of their order who have ever been in the State; but I do not believe that any one of their thirty priests would now think either measure a prudent one. There is good reason to believe, also, that the appreciation of their spiritual power is diminishing in some proportion to the lessened dread of their physical. I have some private facts to sustain this latter belief, as well as repeated instances of proceedings of meetings, published by their own direction, in which no inconsiderable number of Catholics in this State have not only remonstrated against and dissented from the acts of both priests and bishop, but have also expressed in no very gentle terms their indignation at them.

Among the changes in the aspects of Romanism—a change exterior to itself—worthy of notice, is that in the general tone of the *newspaper press* on this field. Six years ago, there was not, I think, a single newspaper (except two religious papers) which would, if avoidable, admit any article exposing the errors of Romanism, or the mal-practices of Romanists, as such; while if as *mere news items*, they were compelled to notice, as journalists, any discreditable occurrences, their great fear of offending the priests—otherwise of losing their influence in securing votes—was very apparent, disgustingly so, in some *humble* apology for noticing the fact at all, or in some side-thrust at Protestants, gratuitously thrown in as a make-weight, to pacify the priesthood. Now, most of the respectable daily papers, both Whig and Democratic, freely publish articles which are furnished them, (and several of them indite editorially and of their own accord such articles,) exhibiting the errors and corruptions of the Papacy, the tyranny of the system and of its administrators, etc., and showing the character and progress of efforts for the evangelization of Romanists both in this and other lands. An illustration of the character and thoroughness of the change here noticed may be furnished by a single statement.

Some five years ago I wished to call the attention of the people on this field to one of the publications of the Society—the interesting narrative of the Portuguese exiles from the Island of Madeira. My bookseller proposed that I should write brief notices, which, with the presentation of a book, he would hand to the editors for publication. The notices which I prepared were embraced in from five to seven lines. The only shadow of any thing in them which could offend a Papist was the statement of the simple fact, in

describing the exiles, that their persecutions were the result of renouncing the Roman Catholic Church. On noticing that, he immediately assured me that the editors would not publish the notices. With some reluctance, I left with him authority to erase that part of the notice in each case where it was objected to. He did so ; but the notice was still refused by all the papers to which it was presented—because it would not do for them to appear to commend a book, of however thrilling interest, which itself stated the fact of persecutions by Romanists ! Now, with one exception, those papers are very freely publishing the class of articles to which I have above adverted, embracing several extended extracts from publications of our Society.

THE POWER OF ROMISH PRIESTS DECLINING.

It is well known to the American people, that the Romish Priesthood constitute the principal barrier to the enlightenment of the laity of the Papal corporation. By every means incident to their position or their office, and to the extent of their ability, they seek to restrain the members of their flocks, not only from taking part in, but even from listening to, discussions, by others than themselves, of the doctrines, usages, or discipline of their so-called Church. But the spirit of inquiry is hard to repress in this land of freedom, and those who in other and Papal lands, were made to yield unqualified and slavish submission to the hierarchy, are not quite so pliant here. They will, at least in some things, have their own way. They will inquire, and hear, in regard to matters of religion, and compare the teachings to which they have been long accustomed, with those of Evangelical ministers, and the Holy Scriptures. Interesting instances of these things are seen in the groups of Romanists of different languages, which collect about the missionaries of our Society and listen to their instructions, in various parts of the country, in defiance of the priests, their threats of excommunication, and of other inflictions.

In this exercise of their rights and enjoyment of their privileges, and also in this manifest decline of the power and influence of the priests, there is ground for congratulation. It augurs well for these hitherto much-deceived and injured people, and affords great encouragement to the patrons of our Society to persevere in their good work. Eventually the dominion of the hierarchy must be wholly

destroyed, and those over whom they had borne oppressive and wicked rule must be set free.

In illustration of this tendency of things, in connection with the labors of our missionaries, we submit the brief report recently received from the Rev. Mr. Leo, who has been employed in New-England as a lecturer to Romanists during the past year. He has labored in many of the cities and towns of that part of our country, and addressed in the time, many thousands of Romanists. The anxiety of the people to hear the truth, the struggles of the priesthood to prevent them, and the evidence of the waning of their power, may be seen in the report. Here it is, namely:

"After leaving New-York in the early part of June, I went to Hopkinton, Massachusetts, to deliver my lectures to the Roman Catholics in that place. Through the kind coöperation of Rev. Mr. Webster, and some of his church members, every facility was afforded me for commencing my public labors in a favorable manner. The Town Hall is comparatively small, but at my first lecture about three hundred Irish Romanists were present. During the first and second weeks I delivered six public lectures, on the leading errors of the Church of Rome. The attendance of the Irish during the first week's lectures, was unusually large, astonishing and delighting the citizens. But on the Sabbath, the priest delivered himself of a most intemperate *tirade* against the lectures, and those Catholics who attended them. He threatened to withhold absolution from those of his flock who should hereafter presume to go near my meetings, and stated that if any went they would have to report themselves to the Bishop. But *all* who heard him were *not* the slaves he took them to be. Several, in defiance of his authority, subsequently attended the lectures, although he had appointed some of his people to watch round the door and give him the names of all the Catholics who entered the Hall. But perhaps the most interesting part of the whole affair remains to be told.

"It appears that the priest had forbidden them to sit '*under the roof*' of the building in which the lectures were delivered. The Irish, however, having already heard me in part, and being desirous of hearing me to the end, interpreted the priest's injunction in the strict *literal* sense. Hundreds of them came each evening to the lecture; but instead of going *into* the Hall, '*under the roof*,' they very quietly ranged themselves in groups underneath the windows, all round the building, '*on the outside*.' Owing to the warmth of the weather, and the crowded state of the Hall, the windows, of course, were all thrown up to admit the fresh air. There, in the still hour of twilight, through those open windows, was borne to the ears of an attentive multitude of poor Romanists, the sound of a free gospel, proclaiming full salvation through faith in the blood of a crucified Redeemer.

"And yet, sir, there did not occur the slightest outbreak or noise among the large numbers who assembled both inside and outside of that Hall during the successive evenings of my lectures. All was quietness and order and good feeling. Protestants and Romanists alike acknowledged themselves benefited by the lectures.

"A very intelligent young man, twenty-seven years of age, and who was in college with the priest already mentioned, renounced the errors of the Romish Church, in presence of Rev. Mr. Webster, myself, and others, previous to my departure. I left Hopkinton very much encouraged by the Lord's favor, and convinced that, under the direction of our Society, I was permitted to perform a good work there. My next report will be from Maine."

CORPUS CHRISTI IN NEW-YORK.

THE Romish Church has a grand annual celebration in honor of the absurd doctrine of Transubstantiation. It is called "Corpus Christi," or the "Feast of the Most Holy Sacrament." It is observed with all possible pomp and splendor. In some wealthy churches, magnificent canopies and most costly suits of sacerdotal apparel are kept to be used expressly in this singular festival, in honor of the real and personal presence of our Lord, as they say, upon their altars in the Blessed Eucharist. In this, according to the paradoxes of St. Liguori, "Christ found out a means of so leaving the world as not to leave it, and of going from it in such a manner as that he ceased not to remain in it."

In the *Freeman's Journal* we find a glowing description of the pageant as it was recently performed in the Church of the Most Holy Redeemer, in Third street, New-York. At eight o'clock, there was a confirmation of young communicants. At ten, the Rector, with Deacon and Sub-Deacon, sung a solemn high mass. Immediately after this, a procession was formed, which, in Papal countries, would have paraded through the streets; but, in this country, to avoid the scorn of common-sense Protestants, usually is restricted to a promenade around the aisles of the church. Dr. Hughes "honored the church and the occasion by himself carrying the Blessed Host, and giving the benediction from the four altars." What gross and impious adulation is this! Much as the wafer may be adored, it seems that the Archbishop is worshipped the most; for instead of

his being infinitely honored in the privilege of carrying in his hands the god he has made by his Latin incantation, magically producing spirit out of matter, which remains matter still, it is his god who is honored by the condescension of his priestly creator in bearing about the helpless divinity of his own manufacture. It seems that he *honored* the Church, too, of which he pretends to be the chief *servant* in America, though indeed he is her lord, as viceroy of her despot, the Pope.

The procession was formed of the boys and girls (for it was just fit for "child's play") who had been confirmed that morning; the girls being robed in white and crowned with flowers. A number of these carried baskets of flowers, which they strewed as they went before the "broaden idol." The rest of the band and the choir carried lighted tapers; for, though it was noon-day, man's light, as is usual in that Church, must be preferred to the Creator's. All this was not enough. "Captain Smith, with his fine company of rifles, as well drilled and more numerous than on previous occasions, formed a guard of honor." This was a charmingly consistent part of the spectacle. He who came, not to destroy men's lives, but to save them, and who taught that they who take the sword shall perish by the sword, was in reality insulted by the presence of these militiamen. What business had they there with their "cheese-toasters," as Falstaff wittily nick-named the "nut-brown swords" of this rabble, and their "shooting-irons," as they are neatly called by Peter Pindar? What agreement was there between the Prince of Peace and those murderous rifles? Who can wonder, after this, at the suspicions cherished by many, that the vaults and basements of some of the mass-houses in New-York are armories and drill-rooms for military organizations which owe their chief allegiance to a foreign potentate, whose lieutenant is Archbishop Hughes?

The rifles were preceded by an excellent band of music. Doubtless the clangor of their martial strains was more suited to the place and the persons present than any holy psalm or canticle. Then we have the Archbishop — "a host in himself" — bearing the consecrated Host, and attended by his Chaplain and Master of Ceremonies and by the Redemptorist Fathers of the house, in all their gorgeous paraphernalia, censers swinging, incense smoking, holy water flying, and all not enough to sweeten the air, infected by the predominant Hibernian perfume. Next to the priests came the temporal managers of the parish, bearing lighted candles, in true token of the benighted condition of their own minds. And so the procession travelled

down the middle aisle to the great entrance, where an altar had been reared and gaudily decorated and lighted up, as need was. Here the Archbishop gave the first benediction, which, for want of efficacy, we imagine, had to be several times repeated. Then the procession journeyed up the aisle on "the Epistle side" of the church to the altar of St. Joseph, where a second benediction was pronounced with no better success than the first. Then they trudged across the building to the altar of the Blessed Virgin, where the third benediction was uttered. And finally, the pilgrimage passed down the aisle "on the Gospel side of the church," returning up the middle aisle to the High Altar, where the last benediction was dispensed. The only "Gospel side" of such a theatre must be on the *out* side. Such a thoroughly paganish ceremonial would desecrate heaven itself if it could gain admission there.

The enthusiastic account concludes thus: "Vespers were sung at three o'clock, when the military and band of music were again present, and the church was again crowded with devout worshippers. It was a beautiful celebration, and gives the Catholic heart bright hopes of what is yet in store for religion in this country."

N. B.—Let our Protestant readers, who may see and care little as to Popery in its practical operations, *note well* that this puerile and idolatrous celebration took place, not some centuries ago, in Spain or Austria, but this summer, in the city of New-York.

M A Y N O O T H .

SOME sixty years ago, the British government endowed a College at Maynooth, for the education of Popish priests for Ireland. This policy was grounded on the pretense that such a course was necessary, in order to insure the loyalty of the Irish priesthood and attach them to the British government. This object has signally failed; and for a long time, British Protestants have felt very uneasy and discontented on the subject. They are making a very vigorous effort, under the lead of Mr. Spooner, in the House of Commons, to procure a repeal of the magnificent annual grant of thirty thousand pounds to this seminary of Popish priests. The absurdity, not to say wickedness, of this grant is made more manifest by the fact that the number of deaths each year among the

Irish priests is about fifty-six, while more than twice that number are graduated from Maynooth. The surplus are sent as missionaries all over the world. What other sect would find any favor if applying to that government for aid in maintaining a missionary college? We sincerely hope that this inconsistent appropriation will be speedily withdrawn.

RESOLUTIONS OF THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

1. *Resolved*, That the thanks of this Synod be tendered to Rev. Dr. McClure for his exposition of the objects of the American and Foreign Christian Union, and of the progress of Protestantism in Papal countries.

2. *Resolved*, That this General Synod, recognizing with deep interest the signs of the times, which indicate that we may be near the dawn of another great Protestant Reformation in the Papal countries of the old World, and of South-America, and among the Romanists of this country, do hereby recommend that the churches under our care continue their firm and efficient support to the American and Foreign Christian Union, whose whole effort is devoted to the spread of Protestant Christianity at home and abroad.

Extracted from the Minutes of the General Synod of the Reformed Protestant Dutch Church, in session at New-Brunswick, June, 1855.

THOS. M. STRONG, *Stated Clerk*.

ORDINATION AT VERVIER, IN BELGIUM.

THE following interesting narrative is translated from a recent number of the *Chretien Belge*:

The 20th of November was an interesting day to the little church at Verviers. It witnessed the consecration of Mr. Hoyois to the holy ministry. There was a large representation from the Nessonvaux church of the laboring classes, although the night was dark. The questions were answered according to the Belgian form of ordination. Mr. Hoyois ascended the pulpit by invitation, and gave the following brief sketch of his life:

I was born a Catholic, and until twenty-three years of age heard nothing of the Gospel. But at nineteen I had given up my faith. My mind, naturally independent, was impatient of religious restraint. I had studied and embraced different systems of philosophy, became a materialist, deist, pantheist, and finally a mystic-pantheist. At this time our family removed to Brussels, and I entered a public medical institution. Here the grace of God was first made known to me. But my conversion was not sudden: I passed through a conflict of two years. God reaches some by the affections, some by the conscience, and others by the understanding. He chose the object of my daily pursuit, my solitary meditations, to bring me to him. I cared little for worldly affairs, and believed that I was appointed to perform some great mission. Socrates, Jesus Christ, J. J. Rousseau, were my models.

I was in the habit of studying mankind as well as books. I went to hear great orators. I habituated myself to listening to teachers and ministers, alternating between cathedral service and chapel worship. I had no thought of comparing the two religions; I only hoped to gain something from each that might aid me in my grand projects. Mr. Anet was preaching at the evangelical church, and I attended on him steadily a year. He sought my acquaintance, but my advances were slight. However, we engaged in a long discussion, one day, at his house. He gave me "Lucilla, or, Reading the Bible," to peruse; but it was so little in unison with my taste, that I threw it down. As I was about removing to Curgghen, I took up the book to return to him. After chapel service, one day, I followed him at some distance, and managed to reach him as he went in at his door. I mentioned that I came to give back his book, as I was about leaving town, and that its perusal had in no way modified my views. Without much reply, or asking me to go in, he bade me adieu. This was precisely what I wished.

I resumed chapel worship in a strange place. Soon, however, I was addressed by Mr. Nett, a pious young man, who judged by my manner that I was a Christian. I explained the nature of my belief, and held a warm debate, while walking with him, three or four hours. This did not seem to abate his interest. We grew intimate; and we were often till midnight holding discussion in the outskirts of Brussels. But he did more than talk. In concert with his mother he prayed for me, though with an almost despairing heart. The time of our separation was near. He began to speak of Christ. "He will soon return," said he, "to judge the quick and the dead." "*Soon!*" I cried. "Tell me how you know it." "From the word of God," said he—"the holy Bible. Go and read it, and pray over it: you will find something there you have never yet known." I took up a New Testament that I had been accustomed to read, and I began to pray. Never before had I seen the natural depravity of my heart. The Testament seemed as something entirely new. When I went to walk with Mr. Nett again, he directed his conversation to the subject of Christ's atonement. "Oh!" said I, "if what you say were true, it would be delightful—

it would be precious! I confess I wish it were true." In about eight days after I went again to my beloved Nett. I had spent that time in prayer, with my Bible in my hand. I told him the victory was gained, and that henceforth I was determined to know nothing else save Christ and him crucified. The great universe was changed for me; above all, the preaching of the Gospel and the New Testament. I felt that it was the highest honor to be an humble disciple of Jesus of Nazareth. I was so absorbed in my Bible, that for a time my ordinary studies were mostly neglected. It was my intention to pursue them, seeking opportunities meanwhile to diffuse my new principles.

After some time, Mr. Nett asked me, "Have you the desire and the resolution to study theology, and become a preacher?" I was not ready to answer in the affirmative; but after a few days, promised to consult with Mr. Anet. At last I decided to go to Geneva. But I had another painful struggle. It was with my friends, my displeased father, my heart-broken mother. It mattered little so long as it was my taste to attend preaching at the chapel; but it was another thing to become an open *heretic*, an *apostate* from their faith. God knows what I suffered. But he sustained me, and my faith was strengthened. I left home alone. Two of my Christian brothers went with me to the cars, or my courage must have sunk. I arrived at Geneva. Under the influence of numerous Christian friends there my hopes revived. A year since, when I finished my studies, I joyfully entered into the field of labor assigned me at this city of Verviers. I thank the Lord, who has called me, worthless as I am, to labor for his sake, and humbly trust I may magnify his holy name.

For the Am. and For. Christian Union.

THE LORD'S PURSE.

I ONCE knew an officer of the Revolution, a Christian, a man of educated, refined, and noble heart, whose limited means were a constant check to his generous impulses. That he seldom had much to give to the poor, at home or abroad, was a continual source of grief to him; besides that, notwithstanding the most rigid economy and diligent efforts to support his large family, he was daily sinking deeper into debt. Being a man of prayer, and a lover of the Bible, while reading and asking for light on the words of St. Paul, 1 Cor. 16: 1, 2, he resolved to try whether what he had been taught was only advice given on a special occasion, might not be *simple personal duty*. Accordingly he provided what he called "the Lord's purse,"

and in it regularly laid by *twenty-five cents* every Lord's-day. At the close of the year he found himself no poorer, but that his means had actually been increased, while he had been enabled to give thirteen dollars. Thus encouraged, he doubled his Sabbath deposit, with brightening and more cheering results. The third year he doubled again, and found, with gratitude to God, that he had been enabled to give fifty-two dollars to the various charities of the Church. The fourth year he doubled again, and was out of debt. Again he doubled, until from domestic changes he was enabled (having educated four sons for the ministry) to give himself a missionary to the poor, and hold his "Lord's purse," replenished with all he possessed, to be opened as often as any necessity required; and I have known him to give a hundred dollars at a time, with tears of gratitude for the privilege.

One Sabbath two foreign missionaries preached in the church in which he worshipped. The pastor thought it not prudent to take any collection: as one had been taken recently, the people would not bear it. These missionaries dined and lodged at the house of the person of whom I have been speaking. The next day, as they were taking leave, he put a bill into the hand of each, which, immediately on their discovering the amount, (twenty dollars,) was severally returned, with these words, "My dear sir, we can not take this: we fear you can not afford it." He replied: "It is from 'the Lord's purse;' and if you will not accept the offering, some other of his servants will." I said that shortly after he had adopted this ordinance he was freed from debt. The old soldier, too noble-minded to take what he considered "the pauper oath," would not apply for his lawful pension as a revolutionary officer; but a modification of the law, to accommodate a high-minded man, and the volunteered kindness of a friend, a member of Congress, put him in possession of his claims upon Government; and the first unexpected remittance enabled him to pay every debt, and from that time to "owe no man any thing." I have heard him say, "that before he adopted 'the Lord's purse,' he gave from impulse, and to the man; and that he would often empty his pockets under an urgent appeal, thus putting it out of his power on many future occasions; but now he could give *of* the Lord's, and *for* the Lord, from prayerful deliberation, on any and every appeal." "Often, too," said he, "have I been compelled to borrow from 'the Lord's purse' in urgent straits; but then I made conscience to enter myself debtor for the amount,

and was sure to pay it back from the first money I received. Thus 'the Lord's purse' became my bank."

To the poor he would say: "Lay by each Lord's-day, if it be but a cent. It will help you to *acquire the habit*; it will be one '*seed sown*.' Then your prayers and your alms can ascend like those of Cornelius, for a memorial before God. It will buy at least one nail for the Lord's house, help to print one tract, or one leaf of the Bible; and he can, and *he will*, help you soon to double it."

CORDIALITER.

TITLES OF THE VIRGIN.

THE ingenuity of the Romish litanies in inventing and heaping titles of honor upon Mary, amounts to "a curiosity in literature." Take, for a sample, the following from the "Litany of the Dolorous Virgin Mary," written by Pope Pius VII., who granted a plenary indulgence every Friday to all who recited it with contrition on that day: "Holy Mary, Holy Mother of God, Holy Virgin of Virgins, Crucified Mother, Sorrowful Mother, Tearful Mother, Afflicted Mother, Forsaken Mother, Desolate Mother, Mother bereft of thy Son, Mother transfixed with the sword, Mother consumed with grief, Mother filled with anguish, Mother crucified in heart, Mother most sad, Fountain of tears, Sea of suffering, Mirror of patience, Rock of constancy, Author of confidence, Refuge of the forsaken, Shield of the oppressed, Subduer of the unbelieving, Comfort of the wretched, Medicine of the sick, Strength of the weak, Harbor of the shipwrecked, Allayer of tempests, Resource of mourners, Terror of the treacherous, Treasure of the faithful, Eye of Prophets, Staff of Apostles, Crown of Martyrs, Light of Confessors, Pearl of Virgins, Consolation of Widows, Joy of all Saints—Pray for us."

Next to the term "Mother of God," the names most commonly conferred upon her, especially in the hymns sung to her praise, are "Star of the Sea," and "Our Lady"—in French, *Notre Dame*, and in Italian, *Madonna*. They have many metrical versions and amplifications of that exquisitely-idolatrous hymn, "Ave Maris stella," of which the following stanza may serve as a taste:

"Deep night hath come down on us, Mother, deep night,
And we need more than ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea!"

Also the following, from a hymn to be sung on Lady-day :

“ On this day, O beautiful Mother !
 On this day we give thee our love ;
 Near thee, *Madonna*, fondly we hover,
 Trusting thy gentle care to prove.”

These names, “Star of the Sea” and “Our Lady,” are said by the Romanist authors to be derived from the signification of the name “Mary” in the Hebrew and Syriac. Thus, in the “Life of the Blessed Virgin Mary,” translated from the French of the Abbé Orsini, by Dr. Power, we read that “the daughter of Joachim received from her father the name of *Miriam*, (Mary,) which, in the Syriac tongue, means *lady, mistress, sovereign*, and which in Hebrew has the signification of *star of the sea*.”—P. 95. This etymology, which is currently followed by the Romish writers, every Oriental scholar sees at a glance is impossible and absurd. It originated in a pair of blunders ; one made by a careless copyist of Jerome, and the other made by Jerome himself. The passage in that father, which has thus led the *infallible* Church astray, is in these words : “*Mariam plerique æstimant interpretari, illuminant me isti, vel illuminatrix, vel zmyrna maris ; sed mihi nequaquam videtur. Melius autem est, ut dicamus sonare eam stellam [stillam] maris, sive amarum mare : sciendumque quod Maria, sermone Syro domina nuncupetur.*”—Hieronym. De Nom. Heb. (de Matthæo.) This passage we render thus : “It is thought by many that *Mariam* means *they-illuminate-me*, or *she-that-enlightens*, or *myrrh-of-the-sea* : but this is by no means my view. It is better that we say it signifies *star [drop] of the sea*, or *bitter-sea*. Let it be known, too, that *Maria*, in the Syriac speech, stands for a *lady*.”

In the first part of this passage, “sea-drop,” [stillam,] is metamorphosed into “sea-star,” [stellam,] by a mistake of a copyist in putting an *e* for an *i* ; thus, by a slip of the pen, turning a drop into a star ! In the latter part of the passage, Jerome is himself in an error ; for, in the Syriac, the word for *lady* or *mistress* is not *miriam*, but *maratha*, from which the proper name *Martha*, not *Mary*, is derived. The best explanation of the name *Mary* appears to be that assigned in the Onomasticon of Father Simon, who thinks that it means, *bitterness*, in the sense of *affliction*, and that it was given to the sister of Moses by her parents, on account of the bitterness or affliction endured by the Hebrews in Egypt. For a like reason, a similar name was assumed by the widowed and childless *Naomi*, Ruth 1 :

20: "Call me not Naomi, call me Marah; for the Almighty hath dealt *very bitterly* with me."

In the idolatrous worship paid to the mother of our blessed Lord by so many millions who profess to bear his name, we may see another prophetic reason for her having received this name, beside the reason involved in the prediction that "a sword should pierce through her own soul."

MODERN MIRACLES.

A FEW years ago, there was a great stir among "the simple faithful" in France, occasioned by a well-credited apparition of the Holy Virgin Mary at La Salette. She required the erection of a chapel in her honor at that place, and made such promises of special indulgences to all who paid their devotions there, that it became "all the rage" as a place of pilgrimage. The consequence was, that other shops for the same sort of wares in that region lost most of their customers, and the good priests who tended the tills were sorely impoverished. In self-defense, they, well knowing how such things were got up, exposed the trick. A prelate publicly denounced the imposture, and an Abbe Deleon, priest in the diocese of Grenoble, printed as his own "An Address to the Pope," really written by the Abbe Cartelier, one of the curates of Grenoble. Deleon also published a work called "La Salette a Valley of Lies." In both of these it was maintained, with proofs, that the hoax was gotten up by a Mademoiselle de Lamerlière, a sort of half-crazy nun, who impersonated the character of the Virgin. For the injury done to her character by these books, she has sued the two priests for damages to the tune of twenty thousand *frances*, demanding also the infliction of the utmost penalty of the law. The Court, after a long and careful investigation, for two days, as we learn by the *Catholic Herald*, disposed of the case by declaring the miracle-working damsel non-suited, and condemning her to pay the expenses of the prosecution.

Every reader of English history remembers the "rood of Boxley," a crucifix, the image on which would wink upon proper occasion, by means of a simple wire-pulling arrangement connected with a sort of nictitating membrane. Such things have been common in all parts of Poppedom, not merely in the dark ages, but even in our own times. It is not many weeks since a similar hoax was attempted at

Madrid. It was while the Cortes was passing the law for the suppression of convents and the sale of their property. At the hour of service in one of the churches, a priest, in an excited manner, exclaimed that a statue of Christ, to which he pointed, was sweating, doubtless in horror of the sacrilege which the Legislature was about to perpetrate. Some fanatical old women, accustomed to see every thing in that "dim religious light" through the priest's eyes, beheld the wonder with awe and admiration. Rushing through the streets, they spread the news in all directions. There followed a great flocking to the church, to see this stupendous miracle, and the feelings of the populace were wrought up to the highest pitch. At this juncture, the chief magistrate of the city forced his way into the edifice, and taking down the image, found it not only perfectly dry, but covered with dust. Of course the disturbance died away.

The Spaniards ought to be well used to such humbugs by this time. Rev. Ramon Monsalvatge, in his earlier life a Spanish monk, and afterwards a Carlist soldier, tells us of the ransacking of a church which had a much-worshipped idol of the Virgin, which, on occasion, could shed a tear or two. This was effected by tubes filled with water raised to the proper level, so that any slight concussion would cause a few drops to spill over. In another church was a venerated sweating idol, pretending to represent Christ. Though seemingly of marble, it was made of *papier mache*, and hollow, and the stream of boiling water thrown into it would exude through the pores, and condense into globules of moisture.

But time and space would fail us to describe all the inventions of this kind which have been brought to light. How scandalous to furnish the house of God with such apparatus, fit only for a juggler's booth. Who can think it strange that the people, when these conjuring tricks are detected, and they find that objects which had moved their deepest veneration were such gross fabrications, are in danger of rashly pronouncing all religion vain, and rushing into the dreary and deadly conclusions of the infidel? And how much worse than an infidel the priest must be, who can dare to mix his rascally *leger-demain* with the solemn worship of the Most High! The magnificence of the Romish ritual, its melodramatic performances, and its turning the house of prayer into an operatic theatre, full of spectacle and music, has its strong attractions for the sensuous and imaginative, and "all the world wonders after the beast." Magniloquent praises are said and sung, especially by travellers and newspaper-reporters, of the *imposing* ceremonial of that worship. And impos-

ing it is, in sooth — a mass of impositions on the weak senses of its sycophants. Whoso goes behind the scenes of this *raree-show*, must scorn the paltry arts of the performers, and pity the deep delusion of them that are deceived thereby. When will this pity, which every humane and enlightened Protestant must feel, become a practical passion, and lead to earnest praying and working for the salvation of the deluded Romanist, who trusts the interests of his immortal soul to “that wicked — whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved?”

DR. BAIRD'S DEPARTURE.

REV. DR. BAIRD, who recently resigned the office of Secretary for the Foreign Department of the American and Foreign Christian Union, sailed on Wednesday, July 11th, in the *Baltic*, for Liverpool. The Board of Directors, learning, some time ago, that he was about going to Europe for the purpose of attending the meeting of the Evangelical Alliance, to be held at Paris during the latter part of this month, have requested him to visit their missionary stations in that part of the world, and complete certain very desirable arrangements. It was, however, decided not to be expedient to send any delegate from the Society to the Evangelical Alliance.

HOME FIELD.

THE following extracts from the reports of a few of our missionaries, who labor in different parts of the United States, will show the nature of the work which they perform, and something of the nature of the enemy against which the truth has to contend.

The missionary at Pittsburgh, Pa., the Rev. I. C. Sinclair, says:

My labors this month have been various, but all tending to the chief object of the mission and of the Board. In addition to my daily vocation,

in visiting from house to house, I have preached at least once each Sabbath throughout the month in Protestant churches, and used my efforts to awaken an interest in them in behalf of the Society. Some interesting cases have occurred, which may be considered as encouraging to me, as a missionary, and at the same time they develop the *watchfulness* of the Romish priesthood, and the intrigues which they employ for bringing back to Romanism such as appear to be cut off from it.

The following incident happened this month: The family left by W. D., of whose death I wrote in another report, is very poor. One of the little boys was playing in the court with another little boy, whose parents are the strictest of Papists. The boys quarrelled. The orphan was the stronger. The mother of the other boy interfered, struck the orphan, and sent him home crying. The widow was irritated at seeing her fatherless child crying, and went to remonstrate with the woman who struck him. The woman called her "a turn-coat," and some other hard names, and struck her. The widow retaliated. The woman brought an action for "assault and battery" against the widow, and got her imprisoned. The poor (four) orphans were left in a cold room, without fire or victuals, for five days. During this time Rome was not idle. The priests were soon apprised of the case. Orders were given by Father McMahon to remove the children to the Orphan Asylum. The little girl, being the oldest of the family, withstood them in all their intrigues. The priest, Mr. McMahon, went to their miserable abode to force them to the Asylum. He threatened them; but all in vain. The little girl was firm as a rock. She told him that neither she nor her brother should ever enter their Asylum: she would beg, nay, die first. The next-door neighbor is a very firm Romanist. She engaged to take them to her house in the evening, and force them to cross themselves, repeat the Lord's Prayer, and Hail Mary. The little girl told her: "Mrs. C., we will repeat the Lord's Prayer: it is good to say it. Christ taught it to his disciples; but we will neither cross ourselves, nor repeat the 'Hail Mary.'"

As I had removed to ——— the very day her mother was put in jail, the child could not find my house. She spent two days looking after me, but had to give up the search. On Friday, commonly called "Good Friday," I was visiting in the district where the parties reside, and called to see them, not having heard of their situation. Before I came near the house, the poor orphan-girl saw me, and ran to me; and, with tears in her eyes, told me that her mother was in jail. She took me into the miserable abode where the mother had lived, and told me how their Popish neighbors and the priests, particularly Father McMahon, used every possible means to get them to the "Orphan Asylum." I went to the sheriff, and gave him a statement of the situation of the children. He very kindly inquired into the cause of the widow's imprisonment; and in less than an hour she was set at liberty.

On the following morning I called to see her. The little girl then related

the above facts, and said, that priest, Mr. McMahon, lifted his cane to strike her when he found her so much opposed to going to the Asylum. The letter given to the neighboring lady who was so particular in teaching them their *prayers*, giving orders for admitting them into the Asylum, was shown to me, signed by the priest, Mr. McMahon. The deep-laid schemes of the priests to get possession of these children, and thereby to withdraw them from Protestant influence and instruction, were thus providentially frustrated.

My labors this month have been more various than any month since I entered this field. I attended the Presbytery of Ohio, in the city of Monongahela, and addressed that body in behalf of our cause. I preached, to prepare the way for the visit of our agent, in the churches of Lawrenceville and Manchester.

I have also visited 235 families, and distributed 624 pages of tracts, and two copies of the Scriptures—one Irish, and the other English. Thus I strive, by Divine grace, to scatter the seed of the kingdom; but God only can make it spring up and bring forth fruit.

In a subsequent communication, the missionary speaks of the progress of the Papacy in Alleghany county, and in the so-called See of Pittsburgh, since the year 1834. Having examined the matter carefully, he says:

In the year 1834, I can find in Alleghany county, only three priests and three churches; and in the so-called "See of Pittsburgh," only five priests and five churches. Now, there are in the county twenty churches and twenty-two priests, and in the "see," or diocese, seventy-two churches, fifty-two priests, and seventeen students of theology. The number of "sisters" and "brothers," of various names, is very great. They are like bees around a hive.

Protestants may think lightly of such an accumulation here of archbishops, bishops, and priests; and they may disregard the fact that most of these are agents sent here from "the old world" to embarrass our government now, and ultimately, if possible, to subjugate it to the Papal yoke. But the generation to come after us will have other views and feelings. We ought not to look at it with indifference, but should strive to enlighten and to save them.

The following is from the Rev. T. Murray, our missionary to the Irish Romanists in this city. Mr. Murray has a large field, and is much encouraged in his labors. He says:


In reporting my labors for the past month, I beg leave to state that I have on my missionary list 600 persons who, according to circumstances, are visited by me. Of that number I have visited in the time 500 for religious instruction. I have preached in various places sixteen times, have prayed

with ninety-six families, baptized two children, and have conducted two funeral services.

I have great pleasure in stating that the attention of the people to, and their interest in, the message of salvation continues unabated. In all my labors I strive to keep the subject of salvation, through "the belief of the truth" as it is in Jesus, before the people. I rejoice to be able to state to the Board that I have obtained the promises of many to attend upon the ministry of the Gospel in the different Evangelical churches near to them, and also to send their children into the Sunday-schools.

It will be gratifying, I am sure, to the Board, to know that two Romanists have been hopefully converted to God, during the month; and also that other members of the family to which these belong are attending to that word which the Holy Spirit employs in the renewal and sanctification of sinners.

We have on hand a number of interesting reports from our French and German stations in the valleys of the St. Lawrence, Ohio, and Mississippi rivers, and also from other stations in other parts of the United States, which we omit for the want of room. Suffice it to say, that the missionaries pursue their work with diligence, and meet with usual encouragement. In our next number we will endeavor to devote more space to the communications from them.

 The article in this number, entitled, "The Power of the Romish Priests Declining," appears in the wrong place. It naturally belongs to the "Home Field," and should have been placed there. The reader will make the necessary correction.

REV. R. R. KELLOGG AND REV. C. DURFEE.

THE Rev. R. R. Kellogg, who held the office of District Secretary of the Society for the Northern District, at Detroit, Michigan, and discharged its duties with fidelity, from the close of the summer of 1853, in the month of May last resigned it, to accept a pastorate in Le Roy, in the western part of the State of New-York. He carries with him the best wishes of the Board for his usefulness and happiness in his new field of labor.

In this connection the Board take occasion to announce that the Rev. Calvin Durfee, of Brooklyn, Ohio, has been appointed to occupy the field made vacant by the resignation of the Rev. Mr. Kellogg, and that he is expected to enter upon the duties of his office at an early day. They take pleasure in commending him to the sympa-

thies and confidence of the churches in that part of our country, and bespeak for him their prompt and cordial coöperation and support in his arduous and important work.

PRESENT PERSECUTIONS.

THE case of Domenico Cecchetti, now suffering under a sentence of imprisonment for one year, at hard labor, in a Tuscan prison, simply for reading the Bible to three or four neighbors visiting in his house, seems to excite much attention in Britain, and has come under discussion in the House of Commons. The Abbe Buratti, of Florence, had been charged, in a Parisian paper, with betraying the secrets of his confessional, in order to effect the arrest of Cecchetti. He replies in a note, written in very bad French, denying the charge; but quite innocently letting out the fact that every curate is required to report once a year, to the police, the names of all persons in his parish who neglect to make their confessions. He merely saw to it that Cecchetti was duly reported, and this brought the police upon the poor man and his Bible. What a hateful system to live under! We hope it will be long before Bishop Hughes succeeds in bringing it into full operation in New-York. The arrest of Cecchetti happened on this wise. In a work-shop near Cecchetti's dwelling, the men were talking of Protestants, Bibles, meetings for worship, etc.; an apprentice, who has since bitterly repented it, said rather inconsiderately that he knew people who read the Bible, and the name of Cecchetti was pronounced. The master, a rigid Romanist, thought it was his duty to reveal the thing to his confessor, but without giving Cecchetti's name. The confessor refused to give him absolution until he had denounced Cecchetti to the police. The man was going home sorrowful when he met Abbe Buratti, whom he knew well; the Abbe led him on adroitly until he revealed the name and address of the bad Catholic, and as soon as he had gained the information, he eagerly informed the police. Cecchetti is bearing his captivity very well, and says that his year of seclusion will pass like a day; he is a man of simple and strong faith. The Gospel is not wanting in imprisoned witnesses. One of these witnesses of the Lord, recently liberated, has left behind him an expression not yet forgotten. He was asked, during his captivity, how he was. "Very well," was his reply; "how should it be otherwise when I

have for companions, Faith, Hope, and Charity?" This is often repeated in the prison, even by the jailers.

The Archbishop of Olmutz, in Austria, has made a noise in Vienna by a thundering excommunication of the Baroness Von Beesx, a noble Moravian lady, for becoming a Lutheran, and making active exertions for the conversion of her numerous tenantry.

The Protestant Archduchess, Dorothea, wife of the late Palatine, has built a church for a small congregation at Ofen, a town opposite Pesth, in Hungary. She and some English friends gave the poor communicants one hundred and twenty-one Bibles. The Director of Police took them all away, except *one*, which, he said, *was enough for the pastor*; and had them made into *papier mache*. The net proceeds of this sale, amounting to twenty-one kreutzers, or *about one dime*, he paid over to the Evangelical Church, compelling the pastor to give his receipt for the sale! That receipt is a terrible certificate that Rome hates the Bible, because the word of God abhors her abominations.

Dr. Marriott, of Basle, reports very fully upon the case of the brothers Borzinsky, in Bohemia, Monks of Mercy. The laws of Austria authorize a change of religious sentiment. But what are laws, when Popish cruelty would thrust them aside? John Evangelist Borzinsky, not trusting altogether to the law, crossed over into Prussia, and, on the 17th of January, was received into the Southern Church at Petershain, whose pastor, Nowotny, was formerly a priest and a doctor of theology in the Church of Rome. J. E. Borzinsky soon after returned to Bohemia, where, in the latter part of February, he was seized by the Canon Dittrich, Apostolical Vicar of the Order of Mercy, (strange title for such a merciless persecutor!) imprisoned and treated with extreme severity, in order to force him into recantation. He is confined among madmen, on the pretense that he is deranged. It is thought that he can not long survive the usage he is receiving; and his keepers avow that they will see him sink sooner than he shall leave their convent alive. Since the 18th of May, Dr. Nowotny has not been able to get any tidings of this noble sufferer for conscience' sake. The last time he wrote, he said: "Already nine weeks I sit here without any occupation, except prayer and communion with God."

The brother, Ubaldus Borzinsky, addressed a letter, last October, to Pope Pius IX., containing a statement of immoralities which he had witnessed in the convents of his order, the Monks of Mercy, which are said to exceed any thing that has been heard of since the

Reformation. On the 21st of March, he was taken, under a strong guard, from his convent at Prague, to another of the same order at Görtz, in Illyria, to prevent him from getting away and executing his intention of professing Protestantism.

Somewhat connected with the case of these faithful brethren is that of Joachim Zezule, an Augustinian priest of the Church of St. Thomas, at Prague. This modest, learned, and godly man, though in perfect possession of his senses, has been for *twenty* years confined as a lunatic in the madhouse of the Monks of Mercy, in that city. Dr. Nowotny has heard of him through a physician and a surgeon, both belonging to the Order of Mercy, and both of whom have applied to him for admission to the Lutheran Church. Zezule has also succeeded in conveying two very interesting letters to Dr. Nowotny, which show him to be a Protestant of deep-seated religious experience. May He who "heareth the sighing of the prisoners," send deliverance to these dear brethren in Christ!

Dr. Marriott says: "Within the last few years, at least ten Bohemian priests have fled to Prussia, and renounced the errors of Rome. Many others would follow their example, if they could find means to escape. Three weeks ago, one found means to get to Switzerland, having been, two years ago, seized as he was near the frontiers of Prussia. He has just sailed from Havre to America." We are happy to say that this last-named fugitive from the Romish wolf—Mr. Zastera—has been welcomed at the office of the Union. He seems like "a brand plucked out of the fire." The right spirit appears to be in him, and we have high hopes of his usefulness as a future laborer in our field.

In France, new troubles seem to await our faithful evangelists, under the pressure of the priests on the civil authorities. We fear that some of the men of God, who there preach his holy word, will have to submit to imprisonment, before the supreme authority in the state will effectually interpose for their protection.

RELIGIOUS DOINGS.

DURING the past year the Protestants of Britain, on the Continents of Europe and America have raised for Missionary, Bible, Education, and Tract Societies, a sum exceeding seven and a half millions of dollars. Whilst the Papists, in the same countries, have raised, for

the propagation of their faith, but a little more than one tenth of that amount.

Within twenty years, about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa; many schools have been established, where hundreds of natives have received, or are now receiving, a Christian education. Previous to that time, all the millions in that portion of Africa were in the deepest darkness and degradation.

The Protestants of France have sent several chaplains to minister to the spiritual wants of the Protestant soldiers in the French army at the East. At Constantinople, they visited *four hundred* of the sick in the military hospitals. At the Crimea, they were well received by General Canrobert, and other superior officers. There are three of them at the besieging camp, and three others are on the way to join them. When one of the chaplains, M. Chardon, died of disease contracted in his duties at the hospitals, six brethren eagerly volunteered to supply his place. They are on good terms with the government chaplains, who are all Roman priests. One of these last doubted whether his presence was really useful. "In general," he said, "I have no time to practise the ceremonies of the Church; but, at least, I give the dying the last caress!"

There is an English church at Balaklava, whose services are quite crowded. It is in a loft of an old fisherman's house. "The whole place looks like a barn fitted out for strolling players." It is a curious scene, and seems quite primitive. "But when the singing begins, the effect is most striking, as from the number of deep base voices, without any treble to harmonize with them, the sound is that of a hoarse growl." The whole service, however, has an air of the deepest earnestness. In the camp itself is another church, called the "Sappers' Church," constructed very ingeniously of materials used in that branch of military operations, such as gabions, ladders, gun-platforms, etc.; so put together, that they can be taken apart at short notice when wanted. Even amidst the constant clang of arms and armorers, and the roar of the death-dealing batteries, little prayer-meetings are held in sheltered nooks, and snatches of Zion's songs are sometimes heard, from a few godly soldiers, in different branches of service. They forget not Him "who looketh down on the children of men to see if there be any that understandeth, and that seeketh after God."

A pious chaplain in the hospitals at Scutari, gives the following touching incident: "I saw a poor frost-bitten man who was a Baptist,

and who begged me to get a Bible and a book of poetry. I had a penny hymn-book in my pocket, with large print, and I opened it at '*Rock of Ages*,' and never shall I forget the poor fellow's emotions as I held it up before his eyes, and he read *and swallowed* it down like the wine of life; and when he finished it, with emotion he said: 'O Jesus! I knew thou wouldst come at last.' He told me he had been for days dry as barren soil in his soul, and could get no comfort; but when I spoke to him he revived. This hymn he had been used to sing *at home* and in the congregation, and it was like the touching of a fountain spring."

The same chaplain writes: "Never before have I so seen the power of the simple Gospel, as by the bedsides of these sick and dying sinners. The simple announcement of the love of God, and the death of Christ, and the virtue of his precious blood, and the grace and power of the Spirit, in Scripture language, has caused the bosom to swell and the tears to roll, when nothing else would be listened to. I have about six hundred men to attend to. The shortness of the time *necessitates direct ministration*. I have to go at once to *the root* of the matter, and deal with their souls as a surgeon with dangerous wounds. Often the result is marvellous, and convinces me that in our ordinary ministrations at home with sinners, we frequently lack both faith and fidelity. I frequently see that it is quite a relief to a poor fellow, when at once I ask him plainly about the state of his soul; and as often the answer is a direct confession of its need, and a consequent readiness to receive the simple Gospel, and close with it."

NOTICES OF BOOKS.

MEMOIR OF ALEXANDER McLEOD, D.D., Philadelphia. Published by Charles Scribner, New-York. The *genesis* of this handsome octavo has been rather slow. Dr. McLeod departed this life, Feb. 17th, 1833. In the same year, Dr. Wylie, his warm and intimate friend, was appointed by the General Synod of the Reformed Presbyterian Church to prepare this Memoir. When Dr. Wylie had nearly completed this labor of love, he followed his friend into the heavenly rest. Rev. John N. McLeod, D.D., of New-York, son and successor of the subject of the Memoir, has added a closing chapter, and edited the work. Dr. A. McLeod was a thorough-going Protestant, "a hearty good hater" of the Pope, and a true lover of godly men. His character is well worthy of being studied. There is a quaint, old-fashioned style of writing here, which is exceedingly taking. The book is also very valuable, as containing the early history of a most respectable branch of the Presbyterian family of churches.

LETTERS TO THE RIGHT REV. JOHN HUGHES, Roman Catholic Bishop of New-York. *Revised and enlarged.* By Kirwan. New-York: Harper & Brothers, publishers. An old and valued friend, in a new dress. These famous letters, in three series, we have largely circulated, as we intend still further to do, in their cheap form. The present is a library edition, a beautiful duodecimo, which, we hope, will travel far and wide. Among the enlargements there is an admirable "Letter Introductory," showing the reasons of the vast change of public sentiment in this country on the subject of Romanism, since these Letters to Bishop Hughes were first published. One reason, not mentioned, is these Letters themselves. They have done much to satisfy the people of the United States that *Papery is not the religion for America*. Americans are now ready to say with the immortal Shakespeare :

—"Thou mayst hold a serpent by the tongue,
A caged lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace with Rome."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE TO THE 1st OF JULY, 1855.

MAINE.

Limerick. Mrs. Hannah Eastman,..... \$10 00

NEW-HAMPSHIRE.

Hampstead. Miss J. S. Eastman,..... 1 00
Jaffrey. Abel Spaulding,..... 1 00
Hancock. Miss Ann Tuttle, in full for L. M.,
Concord. First Cong. Ch., \$19.45; South Ch.,
to make Rufus Clement and Geo. Hutchins
L. M., \$6,..... 79 45
Winchester. Calvin Lyman,..... 1 00

VERMONT.

Hyderville. Harvey Sandford,..... 1 00

MASSACHUSETTS.

Pepperell. Benj. Swift,..... 2 00
Worcester. Silas Garfield,..... 1 00
Charlestown. First Cong. Ch., to make Rev.
James B. Mies L. M., \$37; Winthrop
Ch., \$111.50,..... 148 50
Roxbury. Eliot Ch., a balance,..... 1 00
Andover. Old South Ch., to make Abraham
J. Gould L. M., \$28.71; Theol. Seminary
Ch., to make Rev. Wm. G. T. Shedd L.
M., \$84.33,..... 63 04
Walpole. First Cong. Ch., in part to make
Edwin H. Nevins, D.D., L. M.,..... 16 82
Reading. Bethesda Ch., to make Dea. David
Emerson L. M.,..... 32 00
Weymouth. A friend for L. M.,..... 20 00
Woburn. First Cong. Ch.,..... 48 00
Upton. Cong. Ch.,..... 8 25
Oakham. Cong. Ch., in full to make Dea.
Andrew Spooner and Washington Stone
L. M.,..... 40 00
Amherstdale. Cong. Ch., to make Saml.
Barrett L. M.,..... 43 80
Wenham. Cong. Ch.,..... 20 00
Hawley. First Cong. Ch., in full to make Dea.
Simeon Dickinson L. M.,..... 20 00
Norfolk County. A friend,..... 11 00

Orange. Central Ch., in full of Rev. D. Peck
L. M.,..... 5 31
South-Deerfield. Monument Ch.,..... 12 00
Greenfield. First Cong. Ch.,..... 19 81
South-Hadley. First Cong. Ch.,..... 25 80
Athol. A friend,..... 1 00
Templeton. An aged disciple,..... 3 00

CONNECTICUT.

Willimantic. Cong. Ch., for L. M. per S. G.
Willard,..... 19 20
Greenwich. Rev. Mark Mead,..... 2 00
Kensington. Albert Norton,..... 1 00
Meriden. Elizth. H. Miller,..... 1 00
New-Haven. Third Cong. Ch., \$76.25; South
Cong. Ch., \$100; J. G. N., \$10,..... 186 25
Guilford. North Cong. Ch.,..... 15 26
Milford. First Cong. Ch.,..... 15 39
Stonington. 2d Cong. Ch., Rev. W. Cleft,..... 18 00

NEW-YORK.

New-York City. Mrs. Mary Rogers, \$3; A.
P. C. for the Waldenses, \$30; E. Platt,
\$1.25; P. Perit, \$50; B. F. Butler, \$50; H.
Holden, \$50,..... 184 25
Nyack. M. E. Ch.,..... 5 00
Morrisania. Chs. Speights, \$1; a few friends,
\$2.30,..... 3 30
Beekmantown. Presb. Ch., Joel Smith,
Treasurer,..... 14 00
Perry Centre. 1st Cong. Ch.,..... 11 00
Harlem. Ref. Dutch Ch.,..... 24 10
Brooklyn. Park-street Cong. Ch.,..... 20 32
Buskirk's Bridge. Ref. Dutch Ch.,..... 10 00
Sing Sing. Chs. F. Maurice,..... 10 00
York. Ass. Ref. Congregation, per A. Kenne-
dy, Treasurer,..... 26 68
Clarkstown. Ref. Prot. Dutch Ch., for the
Waldn's College,..... 10 00
Jordan. George Barnes, annuity,..... 6 00
Utica. C. T. Hulburd,..... 1 00
Saratoga Springs. Presb. Ch., to make Rev.
J. Woodbridge L. M.,..... 39 00

Rutland. In part,	6 12
Champion. Cong. Ch.	5 28
Carthage. Presb. Ch.	4 21
Easton. Baptist Ch., \$3.50; Cong. Ch., add. for Rev. E. H. Ruggles L. M., \$9.55,	13 05
Madison. Balance.	1 00
Marshall. Balance.	2 25
Poughkeepsie. 2d Ref. Dutch Ch.,	12 18
Sodus. Presb. Ch.,	10 00
Hastings on Hudson. Ref. Dutch Ch.,	18 00
Flushing. Ref. Dutch Ch.,	35 71

NEW-JERSEY.

Readington. Ref. Dutch Ch., by H. Hageman, ..	51 00
West-Bloomfield,	17 66
Plainfield. M. E. Ch.,	8 00
New-Brunswick. Staton Jeffries, \$1; Wm. Hayes, \$1; Mrs. Staton Jeffries, \$1; Pitt- man M. E. Ch., \$7.18,	10 18
Trenton. E. B. Fuller, to make Russell Aus- tin, Esq., L. M.,	30 00
Six-Mile Run. Ref. Dutch Ch., to make Peter A. Voorhes L. M., in full,	13 63
Newark. Wayne-street Ref. Dutch Ch., \$22.69; 1st Ref. Dutch Ch., Mr. Demarest, Treasurer, \$58,	80 69
Perth Amboy. Saml. E. Woodbridge, A. M., to make Rev. Richd. Webster L. D.,	100 00
Hackettstown. Presb. Ch.,	24 87
Paterson. 2d Presb. Ch., in part,	15 83
Newark. J. Few Smith, for the Irish Home Miss. Society,	3 00
Orange. Rev. Saml. Fisher, D.D.,	2 40
Franklin. Ref. Dutch church, by Robt. Duncan, Esq., Treasurer,	30 00

PENNSYLVANIA.

Philadelphia. 1st Presb. Ch., Henry S. Wil- liams, \$25; Thos. Biddle, \$20; Alex. Full- erton, \$25; Saml. H. Perkins, \$20; J. Spar- hawk, \$15; P. F. Dale, \$10; E. L. Jones, Jr., \$10; Wm. McKee, \$10; J. S. Kneed- ler, \$10; W. Duntun, \$5; Cash, \$5; R. E. Mathys, \$5, in all, \$160; Calvary Ch., John A. Brown, \$75; Jos. Dulles, \$20; J. M. Atwood, \$15; J. C. Donnell, \$5, in all, \$115, 275 00	
Phillipsburgh. M. E. Ch.,	1 22
Easton. H. D. Maxwell,	2 00
Bethlehem. M. E. Ch., \$3.50; Mrs. W. Templeton, \$4,	7 50
Allentown. M. E. Ch.,	3 18
McKeesport. Rev. Nathl. West, D.D.,	5 00

DELAWARE.

Wilmington. First Presb. Ch., \$14; Coll. in the 2d Presb. Ch., for the Waldenses, \$20, ..	34 00
Newark. 2d Presb. Ch., for the Waldenses, ..	15 00

VIRGINIA.

Wheeling. Rev. Alfred Paul and friends, of which \$30 to make him a L. M., and \$10 for the Waldenses,	40 00
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KENTUCKY.

Louisville. Chestnut-street Presb. Ch.,	52 65
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ILLINOIS.

Springfield. Third Presb. Ch.,	25 00
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INDIANA.

Peru. N. S. Presb. Ch., \$6.59; M. E. Ch., \$1.83; Individuals in N. S. Presb. Ch., \$3, ..	13 42
Shiloh. Individuals in N. S. Presb. Ch.,	15 50
Franklin. N. S. Presb. Ch.,	10 65
Gilead. Rev. J. Conrad, Mr. Slagel and others in full to make Rev. Jacob Conrad L. M., ..	5 25
Warsaw. Individuals,	14 83
Monroquet. V. R. Harris and others,	1 85
Concord. Individuals of N. S. Presb. Ch., ..	17 70
Pisgah. Individuals,	44 20

OHIO.

Rix Mills. Jas. Reynolds, to make himself a L. M.,	30 00
Walnut Hills. Mrs. E. Tichenor and Miss Maria Overseeker, for the Waldenses,	45 00
Windham. A friend,	30 00
Newark. 2d Presb. Ch.,	16 00
Hermar. Cong. Ch., which makes Rev. Wm. Wakefield L. M., \$4.83; Miss S. S. Fear- ing's Sunday-school class, \$3.25; Mrs. Doug- lass Putnam's Sunday-school class, 99 cts., ..	58 57
Marietta. 1st Cong. Ch., to make Rev. D. D. Rosseter L. D., \$93.65; Mrs. W. S. E. Wells' Sunday-school class, \$5; Ladies sewing circle in Cong. Ch., \$17 06,	115 11
Oxford. A. ex. Guy, M.D., to make himself L. M.,	30 00
Granville. Ladies of 1st Cong. Ch., a bundle of clothing,	
Cincinnati. Welsh Meth. Calvin Ch., in part, \$1.25; 2d Presb. Ch., \$30 of which, from Jethro Mitchell, Esq., to make Mrs. Martha Mitchell L. M., \$119.50; St. John's Prot. Epis. Ch., which makes Rev. W. K. Ni hol- son L. M., \$55.99,	176 74
Staubenville. 1st Presb. Ch., in part, \$23.21; Prot. Meth. Ch., \$9.60; South Meth. E. Ch., \$3.04,	40 85

IOWA.

Montrose. Presb. Ch., \$24; M. E. Ch., \$2, in full for L. M. of Rev. E. D. Holt, ..	26 00
Muscatine. Cong. Ch., \$9.50; M. E. Ch., \$2.60,	12 10

ANSON G. PHELPS, Treasurer.

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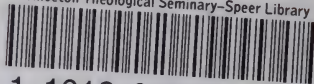
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